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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

Sermons for the People.

NO. VI.

LITTLE CHILDREN COMING TO CHRIST.

MARK x. 14.—*Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.*

Behold the tenderness, the divine condescension, of Jesus the Savior. Behold, at the same time, my hearers, the universal extent, the comprehensive embrace, of his spiritual kingdom. Not to the aged alone, trembling on the verge of life, is the influence of his gospel extended. Not to persons of mature age alone, enjoying the unimpaired vigor of body and mind, are the glad tidings of his mission proclaimed. Not to the youthful alone, in the bloom of hope, the morning of inexperience, are his messages from Heaven applicable. Even to little children and to infants, led by the hand or brought in the arms of their parents, does his dispensation reach; these to such it communicates his blessing, the early power of his grace; even such, in the very dawning of their immortal being, may be members of those seekers of the commonwealth of Christ.—look at the [illegible]ulgence, O God, Father of the spir[illegible]

We are t[illegible], we give glory to thy name.

bration was [illegible]cident, my friends, of which our It is an Ant[illegible]t, I have always considered as perpetual[illegible] in [illegible] in the memoirs of the Englan[illegible]: while [illegible] on the borders of Judea [illegible]n. Jesus was sitting in a occasion [illegible]lowing some questions pro[illegible]they [illegible]isciples; when several persons, [illegible]mey were mothers and fathers, im[illegible]y the sanctity of his character, and at[illegible]by the sweetness of his discourse and [illegible]anor, brought in their children to him, that might lay his hands upon them, and implore the favor of Heaven to accompany and protect them.—This imposition of the hands, upon the head of the person for whom prayers were offered, was a custom familiar to the Jewish nation; and as it was an expressive sign and free from superstition, the Savior made no scruple in adopting it.

When the disciples of our Lord saw these infants and young children presented, they imagined them to be troublesome to their master,—an interruption of his hour of rest,—an unwelcome intrusion upon his retirement; and they reproved those who brought them. Far from this was the feeling of Jesus. When he observed his disciples' want of sympathy, he was much displeased. He even courted the children to come; with [illegible] sweetness he *called* them; and with all the earnestness of affection he enjoined: Suffer the little children to come to me, and forbid them not, for even of such is my spiritual kingdom;—even such tender minds as these, can my gospel purify, refine, and ennoble. Verily I say to you, whosoever will not receive this kingdom of God, this good news of eternal life,—as a little child;—as a little child receives a gift from its parent,—with confidence, docility, gratitude;—shall by no means enter therein. He then took them up in his arms, put his hands upon them, blessed them, and departed from the house.

Such is that beautiful incident, with which our text is connected; so attractive as to have been recorded, with slight differences of expression, by three of the gospel historians,—Matthew, Mark, and Luke. Such was the amiable and affectionate spirit, manifested by Jesus Christ; by him, who came to be a Savior even to little children and infants, in the earliest dawn of their existence.

My hearers, since he discovered this divine benignity, this tender love for the new-created soul; since the banks of the Jordan,—that sacred region, trodden by the feet of the Son of God,—[illegible] a manifestation so divine—eighteen hundred [illegible] have elapsed: still the condescen[illegible] of the Savior is equally undissembled; and [illegible] should be equally touching to the ian[illegible] when it was first felt to vi[illegible] the [illegible] made up [illegible]ply, perhaps, to this representa[illegible] principles who came to seek and to save those who were lost, has returned to him who sent him;—he has gone to the Father. No more are his steps seen on the mountain, no more welcomed along the Jordan: his voice of heavenly wisdom and condescension salutes the ear no more. He has finished his work, and entered into his rest. To the glory set before him he has attained. How then can we present our offspring to that messenger of the Most High, who is now admitted to the recompenses of eternity?

1. I reply, in the first place, that although the Savior has ascended to the many mansions of his Father's house, he still remembers the world he was commissioned to redeem; he ever lives to make intercession for it. His footsteps are invisible, indeed,—his feet, beautiful on the mountains,—and his voice is unheard in your borders; still by all who *would* love his appearing, *were* he this morning both *seen* and *heard*, the influence of his presence is felt,—yes, deeply felt in the recesses of the soul. True,—the messenger of the Eternal has ascended on high; but does not the eye of faith discern that track of glory which he left, a pathway of light through the cloud, leading [illegible] earth to the realm of immortality? [illegible] kingdom of righteousness remains, and [illegible] into universal empire. He him[illegible] its sun, and its glory. Its princi[illegible] influences are the same, yesterday, [illegible] forever. They are suited to all [illegible] the community, high and low, rich [illegible] learned and unlearned, those who are [illegible]ounded with friends and enjoyments, and those who have nothing to encourage, and no one to comfort them. To the God and Father of our Lord Jesus Christ be all the glory ascribed! the principles and the influences of Christianity are accommodated also to all *ages* of human life. Even the infant of a week old, with whom the sacred light of reason, is as yet imperceptible;—with whom that image of God in the soul has not, as yet, even faintly dawned;—even this most delicate blossom of immortality may receive Christian influence. Do you ask, From what source?—I answer, From its parent stock. Very early may, very early do, those fruits form on earth, which are to ripen in the sunshine of heaven. How much of evil tendency may a Christian parent correct or counteract! How much of noble feeling, how much of undisciplined excellence, may a Christian parent direct and improve! So accurate is the expression of the text, even of such is the kingdom of God, that much of this holy power can be imparted by the parent, and received by the child, the very first year. With delight and admiration, you view the developing of your infant's faculties. You discern the promises of day, the feeblest rays of that dayspring, which is to grow brighter and brighter with the lapse of ages,—which, beneath the smile of the Eternal, is to unfold and advance from glory to glory forever. Long before the first simple sentence, long before the first articulated word, with its sweet and birdlike tone, Christian impressions may be communicated and Christian dispositions formed, which may be imperishable [illegible] the mind. The young immortal, the child of [illegible]ternity, has commenced its career of Christian [illegible]provement.

Behold then, parents and guardians? behold what capacities of good and evil lie folded up in the germ of the soul. With the deepest awe view your accountability. Often say to yourselves: 'Much of that infant's destiny, whether good or evil, is committed to me: May the Almighty strengthen my weakness, and supply my insufficiency!—O then, if you are *sensible* of your insufficiency, implore the Infinite Spirit to help your infirmities, and to remove your imperfections. Discover your sincerity, in that breathing of your heart, by your conduct. Begin with your divine exemplar. He promises to be with you always; to be with you on the way, to accompany your exertions, and to welcome you home at last. Then set out with him, with him go on, and with him hope to arrive.

Are you a father or mother? or have you children intrusted to your guardian faithfulness? Begin, I repeat, with the Savior. His voice proclaims *now*, as it proclaimed eighteen centuries ago, 'Your little children are capable of my religion,—capable at least of its influences and elements. Even you yourselves must receive it like them. Yes—the gospel kingdom is formed to embrace all minds,—even minds budding, blossoming, or immature as theirs. Then suffer your little children to come to me, and forbid them not. Allow them to enjoy my baptism, as the initiatory rite of Christianity. If while I remained upon earth, I took young children presented to me; if I folded them in my arms, put my hands upon them, and blessed them; my affection for the family of man continues undiminished, and never shall my blessing be withheld from the performance of any single command.'

My Christian friends, when you thus bring to Jesus the children whom God has given you; and when you dedicate them to him in baptism; you not only experience a holy gratification in performing the duty, but you feel the power of heavenly hope and promise. You are not living without God in the world. You begin well; for you begin with that messenger of mercy, who came as well to save the babe on its mother's bosom, the little boy or girl climbing their father's knee, as the youth or maiden, the mature man or woman, the aged and the dying Christian.—Delightful are human ties;—dear are the bonds of love;—but O how sweet that mysterious cord, which unites the soul to the Savior of the world!

More than twenty years ago, I was conversing with a man on this early power of Christianity. In the course of our conversation, he gave me the following impulse of his own boyhood. When a little boy of seven or eight years, he had not been presented to the Savior in the baptismal rite, and in his lonely musing, he observed, he was often mysteriously moved to give up himself. He was of a thoughtful disposition, he said, and had many times read in his Testament this very passage, which is now engaging our consideration. He wished that *he* could have lived in the Savior's time. O how ardently, he wished, that *he* could have been brought to him, taken up in his arms, and blessed by him. One summer afternoon, he was wandering alone in the woods, near his parents' dwelling, when these thoughts came over him with an unaccustomed emphasis, an energy too powerful to be resisted. The pause of a few moments determined him what course to pursue. He was standing, he informed me, on a mossy spot in the woodland. Thick branches of oak and beech inclosed him on every side, like a leafy temple. There he kneeled down, and with tears gave himself to the Savior, imploring his protection and blessing. He then rose up relieved; he looked round upon the wall of verdure encircling him; and as he caught bright patches of sky through the canopy overhead, they seemed the smile of heaven, and he felt a confidence and composure never experienced before. Many years passed away, he said, ere he came to his beloved Lord in the way of his appointment, but, amid all the prosperous, all the calamitous events of his life, he added, this lonely self-dedication of the woods was never unremembered,—never unfelt.

The procedure of this child was peculiar, and I by no means propose it for imitation. No, fathers and mothers, I would persuade you to present your tender offspring yourselves. I have mentioned the emotion, the longing desires of this young heart, with views of another description. From this example, you perceive the truth of the Savior's representation: his gospel is suited to affect and to influence the tenderest minds: even of such is this kingdom of God.

2. To fathers, mothers, and guardians I say then, in the second place: when you have brought your infant offspring to Jesus, and they have received his baptismal blessing, consider them as his;—view them, indeed, as forming the only sinless part of his community. While you show them Christian examples in your daily walk, be unwearied in bestowing Christian instructions; be unwearied in moulding and improving their tempers, in breathing into them the divine principles of the Christian kingdom, in forming their manners and habits to some resemblance of those of thier master in heaven,—holy in heart, harmless in life, unaffected by the contagious atmosphere around them.

Suffer your little children to be all taught of God: suffer them to come to Jesus, and from his mouth learn the Lord's prayer,—that best and most comprehensive of petitions to his Father and their Father, to his God and their God. Teach them other little forms of devotion. Impress them with the omniscience and omnipresence of this awful and lovely Being; impress them with their immortal nature, with their freedom of action, their power of choosing between good and evil, with the recompenses of obedience and the punishment of disobedience. Make them feel how frail and imperfect they are on the side of earth, and to what glorious attainments the Christianized spirit may ascend. In their little devotions, teach them to understand the words they use, to realize their privilege and high gratification, in having communion with their Maker.

Again—suffer your little children to come to Jesus, in the learning and repeating of hymns and catechisms, suited to their age and capacity;—compositions of a truly Christian character,—having no sectarian bias,—expressive of love to God, of love to Christ, of obedience to parents, of the privileges of time, of the hopes and promises of eternity.

Again—suffer your children to come to Jesus, by the acquisition of knowledge. To all stages of improvement, says Christ, is Christianity accommodated. While with sweet intelligence it speaks to that little son and daughter, to that little brother and sister, it charms the ear and elevates the soul of the mightiest, the master-spirits of the human race; of those who have received the largest influxes of the divinity; of such intellects, as those of Shakspeare and Milton, of Newton and Locke, of Bacon and Priestley, of Burke, and Johnson, and Coleridge, of our own Parsons, Buckminster, and Ames: nay more, such are the sublime disclosures it makes, even angels bend from the high places of heaven to listen to its voice. In a land of Christian light and Christian liberty, therefore, give your children information, information suited to their sphere. Thus promote their respectability, their usefulness, their enjoyment, their growth in grace, their knowledge of their Lord and Savior. Teach them to be studious and docile at school, submissive to their instructers, kindly disposed toward their companions, mannerly and unblameable to all.

Again—suffer your children to come to Jesus, in loving the Sabbath-day, and in loving this house of worship. While you inspire them with reverence for both, endeavor to render their associations, connected with both, welcome and delightful. Children have been heard to exclaim: 'O I am glad it is Sunday! I shall now go to meeting; I shall hear the organ; I shall attend the Sunday School!'—Happy are the parents, happy are the children, who salute the return of the Lord's day with Christian cheerfulness and Christian hope. Of such parents and such children, loving the Sabbath and keeping it holy, loving the sanctuary and enjoying its ministrations, of all such you may affirm with the Savior,—They belong to the kingdom of God.

3. Once more, fathers, mothers, and guardians! once more, in the third place, the voice of Jesus proclaims: Suffer your little children to come to me; not only in baptism, not only in Christian instruction, but at the call of death. What multitudes of children is the Former of their bodies, and Father of their spirits, pleased to summon home to heaven!—perhaps more than half the human race.—Have you done all in your power to present them with acceptance? Never shall you lose your reward: no good deed ever perished out of the universe. Have you done nothing to prepare them for their mysterious removal? On you the guilt of remissness is resting, and must rest forever, for to you their brief days were committed.

Even little children, as you have perceived, are able to receive something of the Christian kingdom, something of the heavenly influences of the gospel. Now exactly in proportion as these influences have been imparted by the parent; in the same proportion, if the children are removed in the dawning years of reason, will be their capacity of enjoyment. None are lost, blessed be God for the persuasion! none are lost, that die before arriving at their age of accountability: it is not the will of your Father in heaven, that one of these little ones perish; but the state of all, who are thus early summoned, is affected by Christian care, is affected too by unchristian neglect. Even those who have enjoyed none of the advantages of the Christian kingdom, are saved; but those who have been brought to Jesus for his baptismal blessing, whose tempers have been disciplined and subdued, who have been permitted to imitate the exemplary spirit of Christian parents, who love and obey their parents, who treat their little brothers and sisters with affection, who have learnt to love their little prayers and hymns, who have been faithfully instructed, who experience a holy gratification in welcoming the morning of the Sabbath, and who delight in the solemnities of the Lord's house;—these have participated in somewhat of the heavenly influence of Christ's dispensation,—their white souls of innocence they have *begun* to invest with the hue of holiness. Their star beams with a *Christian* glory. O what consolation, what heartfelt assurance, surviving friends are permitted to experience! The voice of the Savior descends upon their wounded affections with the dew of healing, the balmy power of confidence in God: 'Suffer the little children to come to me!' he proclaims from his throne; 'for of such are the inhabitants of heaven; and their dispositions are congenial to this realm of eternal life.'

Finally: Does he who was commissioned to save souls even in the tenderest daybreak of their being, does he address bereaved relations: 'Suffer your little children to come to me in heaven?' Parents! do you behold your blooming offspring suddenly called to their eternal home? What shall alleviate the anguish of your hearts? what but confidence in the wisdom and goodness of Omniscience! Your tender plants you hoped to see produce fruit on earth, but they are transplanted from this stormy atmosphere to a milder clime: there will they blossom, there come to maturity, under a purer sky. Yes, blessed be God! they are still beneath the sun of righteousness and the smile of the Eternal. Then look up, ye bereaved parents, look up to Him who inhabiteth Eternity, and be comforted. Weep not for the sweet blossoms, gathered in their earliest spring; but believe them to be more fragrant and beautiful in Paradise, the Garden of God. Weep not for them, nor grieve too much for their departure. They are gone home before you. Their angels have conveyed them by suns and worlds innumerable, through unmeasured regions of space, even to the throne of the eternal. I see them presented before the glory of the divine presence, pure as the breath of God. With the expansion of their powers, with their swell of adoration and awful delight, I see them approach; while in the name of their Father, they receive the welcome, the folding in the arms, the blessing of Jesus, their Savior. Then weep not for souls in heaven, but weep for yourselves on earth; for your omissions and imperfections, your cold and criminal neglect, your heartless unconcern, your offences and sins. Over the children that remain to you, become more and more watchful. Suffer them to come to Jesus, in the way of his appointment: O my friends, fathers, mothers, guardians! in the name of Jesus I intreat you forbid them not. Would you be admitted yourselves where the spotless souls of your departed children are gone? where they now resemble angels, beholding the face of the Father, amid the lustre of immortal day? O remember with the deepest awe, that unless you receive the kingdom of God as a little child, you will never be admitted to its glory.

Then away with the cavils of unbelief; away with the fatal slumbers of indifference; away with the chains and manacles of sin; away forever with the delusions of false hope; away with every feeling, expression, and pursuit, opposed to the excellency of the knowledge of Christ! Come to this Savior of the world. 'O forsake all and follow him. Welcome the principles and influences of his kingdom, with the simplicity of little children. Move calmly forward, untroubled and unalarmed. Confide in him as your conductor to immortality. Believe and obey his farewell injunction: 'Observe all things, whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world.'

FOR THE REGISTER AND OBSERVER.

COMMON SCHOOLS.

(Concluded.)

The examples of Oberlin and of Felix Neff have been infinitely admired in this country, but I have never heard of any persons who have established schools after their suggestion. When Oberli began his schools he prepared books for his pupils. There were no doubt books in Strasburg used in the schools there; but Oberlin was so philosophical a teacher that he could not use "a book which taught nothing," simply because it was a book *prepared for the use of schools*—and he was compelled to prepare books suited to primitive ignorance. To lay out a course of instruction that should cultivate the senses, and form language, and describe external nature, and furnish sentiments of piety, and rules of duty to those humble peasants—who, neglected as they had been, were yet susceptible of deriving pleasure from knowledge, and of receiving the truths of science and of religion, and he could not refuse them so great a boon. Neff also turned a school into the most efficient organ of his influence. He represented to his poor pupils that there were in the world human beings even more destitute than they of the comforts of life, and of the truths of religion. At first they did not seem to believe him. They were ignoraut of the form of the earth, and of its dimensions. He had neither globe nor maps, but he constructed both of the rudest materials. He gave them at last a true notion of the sphere and its inhabitants, and of God's Providence in his various allotments to men. Until they had acquired the notion of locality they did not realize the multitude of the human race, nor the infinite love which careth for all, Geography was made a moral science. "In the beginning God made the world." "The sea is his and he made it"—"He made a decree that it cannot pass." He regards "all the families of the earth." "The knowledge of the Lord shall cover the earth as the waters cover the sea." His truth shall be known all over the world,—"he shall have the heathen for an inheritance and the uttermost parts of the earth for a pssession"—These were the truths which Neff connected with Geography, and which did not affect his pupils till the physical fact served them as a nucleus to which they attached notions of the great human family and the divine goodness to them; and not only was the understanding convinced of the divine power and informed concerning the dependent creature, but the benevolent sympathies were excited at the same time by the pious pastor. The peasants of the French Alps were afflicted at the attrocities of savages untaught in the principles of humanity, and they felt interested in the generous enterprises of Missionary adventure at the distance of half the globe, rejoicing that they themselves were favored beyond others yet unreclaimed from ignorance, and wishing that in aught they could benefit them.

Who does not see that such a mode of instruction is wanted in our schools; that there is a relation of the natural to the spiritual and the moral which is quite clear when it is suggested; and that a physical truth is insulated and barren, detached from such relations. This truth whatever it may be must illustrate a law of the Creator,—that law is of excellent uses—it was made by supreme beneficence and demands of his creatures to act upon his plan. We would teach all this to children. It will be asked, would we turn statistics into homilies and geology into sermons?—we would indeed almost literally and without any figure in the terms of speech find

"Sermons in stones,
And good in every thing."

We must have teachers that feel the dignity and importance of their duty. These cannot know their duty till they are taught it specifically, nor practise it with pleasure and efficacy till they are encouraged in it. But we can teach ourselves how to perform this duty sometimes. All these good persons we have just brought forward as examples struck out a path for themselves, and they were encouraged in it, and they went onward cheerfully and successfully. They might all however have been placed in situations where they would not have been appreciated and where they must have failed; but there is a tendency in human nature not to refuse benefits perseveringly offered, and this encourages hope and exertion. Let a minister of the gospel preach its purest truths, and let them be rejected,—there is reason to doubt his skill in presenting them. He understands the truth he teaches, and feels its power, but he does not know the minds to whom he addresses himself—he does not know what they need, and what they will bear, and how they must be attracted and won over to confidence in him and to an interest in his teaching; and for want of that knowledge of the minds and hearts of his hearers, for want of sympathy with them, he neither enlightens nor improves them. The same is true of the teacher of the young. There are some persons who by a happy intuition know what is in children, who address themselves readily to their affections, and as readily command their obedience; but the salutary discipline of such persons will secure nothing in a school except order—unless they have the knowledge proper for their business. Order, it is admitted, is a great point gained—nothing can be done without it, but it is only one point. "Method," says Sir James Mackintosh, "is the scaffolding upon which the laborer stands to perform his work"—it is not the work itself. A school is not all mechanism, except Lancasterian schools, and they are not worth thinking about.—A school should afford rational culture of the intellectual and moral powers of the young. A wise teacher then being endowed with the faculty of method, and having authority, must know what aught to be taught and how to teach it. The first duty of the man or woman who pretends to educate children is to know elements, and be able to select such as are proper to edify them. I here speak of very young children, for the primary schools ought to be objects of the first concern. What they are to be taught first in the order of instruction is judiciously suggested by Spurzheim, and with his better authority than mine, in which I heartily concur, this long article must be closed.

According to the German philosopher, the first lessons given to children should be on objects. "Children should not be taught to pronounce any word without learning at the same time to understand it. Whatever is spoken of [to them as a direct lesson] should be shown in nature, since it would be useless to speak of things which children have never seen, heard felt, tasted, or smelt. They cannot know more of them than those who are blind know of colors. Articles which form the first necessaries of life; the most common objects and events; forms, measures, weights, coins, colors; and in the country the general division of beings into animals, vegetables and minerals; the great and common phenomena of nature [such as clouds and rain, day and night, heat and cold, life and death, pleasure and pain] may be explained every where; and we may have little books to explain all this, so as to occupy the children with agreeable studies as soon as they can read at all, and save the teacher the wasting toil of incessant exposition—and by giving children proper books we shall teach them intellectual application and industry. And besides these interesting physical elements, we can very soon give them brief maxims of practical virtue—as "Do to others as you would have them do to you." "Love one another." "Be gentle, be pitiful;" and countless more as intelligible and useful; and then we can give them little examples of good conduct expressed in good language—and sometimes we must exercise the moral judgment upon these cases of conduct, and thus very soon we may enlighten the conscience."

This subject has perhaps already occupied too much room, but its extent is only indicated in these columns, and it is hoped some future consideration of it may be acceptable to the readers of the Register and Observer. R. E.

FOR THE REGISTER AND OBSERVER.

CONGREGATIONALISM AND THE BENEFITS OF A PERMANENT ABOVE AN ITINERANT MINISTRY.

In a work recently published at New Haven by a Congregational Minister of Connecticut, entitled "A Guide to the principles and practices of the Congregational Churches in New England," there are some excellent remarks on the evils attending an itinerant, or a frequently changing ministry, and on the advantages derived to a society, village, or larger community, from the residence among them of a faithful conceentious Pastor.

Though from some other opinions of this intelligent writer (Rev. J. Mitchell of Fair Haven) we should be compelled to dissent, we cordially concur in his judicious views of the subject which we have mentioned. And in these days of change, and amidst the prevailing passion for novelty and excitement in preaching, when ministers are settled in one year and dismissed in the next, or when they themselves are too much given to change, we commend the following remarks to the serious consideration both of the ministry and the people.

We are happy moreover, in seeing the good old principles of congregationalism maintained with intelligence and candor. Into the broad distinction which Mr Mitchell makes between the members of the church and of the society, we cannot of course enter, deeming them unwise, as in Massachusetts whatever may be the law of Connecticut, they are also unconstitutional. But of the soundness of the general principles laid down in this work as to the support of the ministry, the history of our churches and all experience furnish abundant tertimony.

'The pastoral office is by divine appointment, a permanent office in every church; its duties are permanent; the necessities of the church and community are such as at all times to demand its exercise. Hence the new testament churches had their permanent pastors. "They ordained them elders in every city." And hence the explicit and careful instructions which are given respecting the qualifications and duties which pertain to this office, and the duty of the people in regard to it.

A church, or society, that has no settled minister, has no pastor. It may have a series of occasional supplies, or a succession of evangelists, missionaries, or travelling preachers, but the man that fills its pulpit is not its *pastor*. He has not the relations, and consequently has not the sympathies, nor the responsibilities and cares, which are peculiar to that office.

The benefits of a settled ministry are very great. The relation is an endearing one both to minister and people. He dwells among them as a shepherd among his flock, whose voice they know. He is not a stranger held loosely to them by a temporary connection; but has his home and his children's home among them.

He is acquainted with every family. He knows their history, their character, their circumstances, their joys, griefs, sicknesses. He is with them at their marriages, and at their funerals; and on many occasions of anxiety, of delicacy, of embarrasment and distress, such as the stranger intermedleth not with, is their tried friend, counsellor, and comforter.

He is the baptizer of their children; and with a concern inferior only to that of the parents, and often surpassing that, he watches over their advancing childhood and youth.

He is the judicious friend of education, and of all which pertains to the good of the community; in which he has the threefold interest of a pastor, a citizen, and a father. He is identified with his people in all that concerns their welfare.

His home is the well known place of resort and entertainment for clergymen and other religious strangers who visit the place.

Being a permanent resident, he is more concerned for the result of his ministry, than he naturally would be, were his stay but temporary. He cannot, like those whose stay is short, light fires in his boldness or imprudence, and then go off by the light of them, and leave them to burn, or be quenched by others.

The settled pastor feels a *growing* interest in his flock. The longer he is with them, the more he labors and cares for them, the oftener he is called to sympathize with them, weeping with those that weep, and rejoicing with those that rejoice, and the more he experiences of their kindness towards himself, the deeper does his affectionate concern for them naturally become. 'I know of no affection more sacred and unquenchable than that of a long-settled pastor for his people.

The settled pastor is acquainted with the spiritual condition of his people, as a stranger cannot be, and knows what is needful for them, from time to time, in the way of instruction, reproof or consolation. Directed by this knowledge and compelled too by the permanency of his ministry and his unchanging auditory, he of necessity takes a wider compass in his preaching, and his hearers receive in the end a greater variety and amount of instruction than would, or perhaps could be given by a succession of transient preachers. The itinerant preacher, with an audience always new, needs but few discourses, memory or manuscript, to answer his calls. He is not obliged to be very diversified in his illustrations, nor is it probable that he will be. He naturally selects a few topics, and those commonly which are the most exciting, and the most obvious and familiar; and with these begins and finishes his temporary work. Another follows, and then another, much in the same strain. The consequence is, that the people, though abundantly and feryidly exhorted upon a few topics, acquire but a defective knowledge of truth.

It is not so with the settled pastor. It depends on him, and he feels it to be his duty, as one set apart for the instruction of a particular people, to acquaint them with the whole counsel of God. They look to *him* chiefly for the bread of life, and to him the injunction comes emphatically and solemnly, "Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God." The church cannot be fed as the pastor is required to feed them, if they cannot be instructed generally and fully in the knowledge of religious truth and duty, by a few random discourses, however elaborate-ly prepared or fervidly delivered.

While I honor the zeal, and I trust duly appreciate the useful labors of evangelists, and other itinerant preachers, I am clearly satisfied that an itinerant ministry can never be substituted for a settled one, without great detriment to the interests of religion. And this I think is a growing conviction in the land. It is a conviction not diminished, but rather increased, by our recent increased experience of the results and tendencies of itinerant labors.

It was formerly the practice of our churches to settle their ministers for life. The same is the practice now to some extent; but the times are given to change. The practice of dismissing a minister, "for every cause," is one of the sins of the times. It is an evil to all concerned, but more to the people than to the minister. The tendency is to unsettle the habits, and, in various ways, to diminish the prosperity of our churches. Every instance of dismissing one minister and settling another, causes some to be dissatisfied, if it do not produce division and disaffection. It has an effect, too, to multiply itching ears, and to induce a habit of curious and speculative hearing, rather than of sober profiting by the word. It will be found by observation, that those societies are most prosperous which are least addicted to a frequent change of ministers.' pp. 117—121.

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FOR THE REGISTER AND OBSERVER.

UNITARIAN CHURCHES. No. 1.

The Unitarian denomination as a whole, though small and feeble compared with some other denominations, is at the present time I believe in a healthy and prosperous condition. The majority of our religious societies are well established, the majority of our clergymen well supported. There is too in our societies a good degree of seriousness, an increasing interest in the ordinances of religion, a willingness to support its institutions and a devoted attention to the religious improvement of the young. But notwithstanding this generally correct character and good condition of the denomination there are things of a different character to which it is important that our attention should be directed.

The number of clergymen dismissed from their ministerial charges—the number of changes in the location of ministers, and the number of Parishes which seem to be crumbling to pieces, although small when compared with the whole number of Parishes and of Clergymen, is yet large when compared with the number which at any former period have been in the same situation. The general causes are many and various. The particular causes which have produced the results witnessed are undoubtedly different in different places. Yet there are certain general views which may be taken, and an attention to which may serve to develop some of the causes of this state of things.

Those parishes which seem to be crumbling to pieces, and from which clergymen are dismissed, may be divided into two classes. The first of these is composed of old Territorial Parishes. These have formerly been held together by the laws of the land—or the customs of society, or by personal attachments to particular places of worship and particular ministers of the Gospel. They have moved on with more or less of quietness, although they have embraced within their limits men of different religious speculations and different religious sympathies. But the laws of the land for the support of religious institutions have by degrees and in one state after another been repealed—the customs of society have changed—and long cherished attachments have melted away in the heat of religious excitement, or have given place to new and more powerful attachments. And then too, Christians of other denominations have been actively engaged in distributing their books and tracts—in circulating their periodical publications—in sending out the heralds of their respective systems, and in erecting houses of worship for the accommodation of those willing to unite with them. Indeed no effort has been spared, no plan left untried to detach members from old Territorial Unitarian Parishes. And finally too many of the friends of our faith have shut their eyes to the change taking place in the community. They have shaped their anticipations of the future by their experience of the past, and have reposed in fancied security until they have found to their sorrow that some have united with one denomination and some with another—that some have become skeptical and some indifferent, until few are left, and these few unable to support the institutions of the Gospel. The connexion between Pastor and people has been dissolved and these portions of the vineyard have become comparatively waste places in Zion. This process to a greater or less extent, there is reason to believe all our old Territorial parishes either have gone through, or are going through, or must go through—unless prevented by special efforts on the part of those most nearly concerned. In large, compact and flourishing towns and villages the evils of this division will not be felt. But in small towns and where the population is scattered there is reason to fear that religious institutions will not be regularly supported.

The second division is composed of those which have sprung up within a few years in places where our views of divine truth have not heretofore been embraced. In many places these new societies have sprung up with a strong and vigorous growth, have continued to flourish and are now well established. In other places they have sprung up with but a faint and sickly growth—have lingered awhile, and then have disappeared or have changed their name and their character. These societies are composed of men of different views and different feelings. There are some who have studied the Bible for themselves, who are truly pious and devout, who cannot be edified where they have usually worshipped, and who are ready to make great sacrifices of their property and to put forth their most strenuous exertions that they may enjoy the ordinances and ministrations of the gospel in a manner according with their views of gospel truth and order. There is another class, composed of the generous hearted and the high minded. They are firm supporters of good order, willing and liberal contributors to the maintenance of religious institutions, and are ordinarily present at the worship of the sanctuary. But they are not men who have become or who profess to have become particularly interested in personal religious improvement. And then there is in some places a third class, composed of some who are dissatisfied with the peculiarities of orthodoxy, and others who perhaps dislike the requirements and sanctions of all religion, of some who wish not to hear of human accountableness, and others who care for none of these things. When a separation takes place, men of this class, mistaking the term liberal for indifference to all seriousness or neglect of all devotion, for looseness of speculation or recklessness of conduct, connect themselves with the new society. These three classes together, it may be, are scarcely able to support the ministry. They look to additions from other societies for the growth of their own. They are ready to say, if we can obtain the services of the *right kind of man*, we shall soon have a full society. By the right kind of man, they mean one of powerful intellect and popular talents; one who can pursue his way cautiously amid the different speculations and different characters of which the society is composed, and who by his eloquence can draw a crowd around him and fill the house. Such a society settle their Pastor and generously offer for his support a sum beyond their means, but in accordance with the strength which they hope soon to acquire. When the Pastor is settled some take no further interest in the society. Their spirit was an anti-religious spirit. They were dissatisfied with Orthodoxy, not because of its peculiar features, but because it was a manifestation of religion; and they would have been as much dissatisfied with earnestness and fervor in connection with any form of Christianity. Their ultimate purpose seems to be so to multiply divisions as eventually to destroy the institutions and influence of the Gospel. Others look, as they sit under the ministrations of their Pastor, not into their own souls to see if they are profited, but around them upon the pews of the house to see if these are filled. If after a few years the pews are sold and the house is filled, the Pastor is the right kind of man. If not, he is turned adrift upon the world as a very good sort of man indeed, but not on the whole the man to build up a new Parish. And it frequently happens that the very men who are dissatisfied because the house is not filled, and who are the means of his leaving, have never put forth a single exertion, have never made a single sacrifice for the growth of the society. The bare description of these two classes of societies is sufficient to develop the causes of the feature of the times which I am noticing. It will of course be understood that these remarks apply only to those societies which are breaking up and dismissing their Pastors, and not to that much larger number of societies which are well established, closely united and constantly improving. It will be understood also that these things have been noticed not in the way of comparison with other christian denominations, but simply as they are in themselves. Indeed it is believed that, in regard to these very particulars, we are in a better condition than other christian denominations around us. It will be understood still further that these things are noticed not for the purpose of exciting distrust in the cause, and filling the heart with gloomy forebodings, but that we may look at our condition and character just as they are, and may know precisely where we stand and what we ought to do. J. W.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL REPORTS—NO. 10.

TEACHERS' MEETINGS.

There is one important, but alas, neglected duty, of which I would now speak. I presume you anticipate me, you must all feel that we need to be reminded of our duty at our Teachers' meetings. When we enter a Sunday school, as teachers, we virtually say by that act if not by words that we will endeavor to fulfil all the duties appertaining to a Sunday school teacher; and consequently we pledge ourselves to do something to render our teachers' meetings interesting and profitable. Have we all done this? Can none of us plead guilty to the charge of silence? Did *all* speak their minds, or give utterance to their thoughts at the last meeting? I know it is not considered very civil or polite to censure the ladies; I feel the delicacy of the subject, but I trust they will pardon me, if I am frank and speak the truth. You say you are afraid to speak; afraid of what?—to express your thoughts. Think you that we shall treat lightly what you say? Are we not met for the avowed purpose of devising measures to advance the interests of the school? and is it not an object in which we are all equally interested and united? Shall paltry fear, or diffidence, whether real, or affected, be allowed a place in competition with the interests of the school? We do not expect, we do not want an eloquent discourse, an oratorical display; no 'tis the simple matter of fact, the opinions of experience that we want. It is not enough that we have the opinions of three or four;—we need the views of all, of every teacher, and when duty demands our efforts, can we conscientiously refuse? We all know and feel how much the success of the school depends on our teachers' meetings, and we must consequently feel, that there is a part for all to perform at those meetings. The time has been when they passed off heavily and languidly; what was the condition of our school at that time? There were five male and five female teachers, and a due proportion of scholars. I know our school is said to have advanced in accordance with the personal efforts of its teachers. I know full well that much can be done in this way; but we need the combined effort, the influences, the impulses derived from these social meetings. I therefore say, pass not over them too lightly. When the teachers become sufficiently impressed with the importance of the meetings, exertion took the place of languor; our meetings were free, social and happy ones, and in proportion as we added interest to them, did our school leave its grovelling walk, for a place among its contemporaries. "Are your ladies sensible?" was the inquiry of a friend who was present at one of our recent meetings. And justly did they seem to be deserving of that query. Struck forcibly by the remark, you may be assured I repelled the insinuation with warmth. "Why do they not talk then?" was the reply. I could not help asking myself as I heard it, what opinion we should form of a friend who made an appointment to pass an evening with us, and should sit silent all that evening. I finally concluded the decision would be the same, as in the case of our meetings. Teachers! this is not an unimportant subject; it is one worthy of our best thoughts and exertions. Let us come to our meetings hereafter with a firm resolution, that we will do our duty here, and our school will never decline. W.

CHRISTIAN REGISTER.

BOSTON, JANUARY 2, 1835.

CHRISTIAN UNION.

In speaking of the union of the Church of Christ, Bishop Smith, the reviewer of Van Dyck, maintains as has been seen the necessity of agreement in outward form in order to promote the true spirit of religion and harmony among believers. And among the reasons for this opinion he cites the example of Christ and of the apostle Paul: "Our Savior Christ in his last prayer for his disciples, and St Paul in frequent arguments in his Epistles refer to the ONENESS of the Church, and at that period no idea could have been conveyed by their language but a church one in form, as well as in spirit."

Here the Bishop leaves the authority he derives from Jesus Christ and Paul without a word of illustration. Unity of affection is indeed most delightfully taught and urged by our Savior; but as to unity of form, whether in ecclesiastical order or modes of worship, we know not where to look for it. Nor do we gain any more light from Paul. In his first epistle to the Corinthians he alludes to the divisions among Christians—One saith, I am of Paul, another of Apollos &c. But Christ is not divided. This is analogous to the teaching of Christ to his disciples; to his warning them against distinctions and titles of pre-eminence; against coveting the name and authority of Rabbi, for one is your master, even Christ, and all ye are brethren. Equality was the outward form of Christianity under Christ as a common head, and it no where appears that he delegated his authority to an individual. To Peter he said in consequence of his energy and zeal in building up the kingdom of Christ and particularly from a foresight of his success—"thou art Peter, (rock), and upon this rock I will build my Church." It does not appear that this gave him any signal authority among the apostles. If it had, Paul, who would not knowingly censure even a Jewish high priest, as deserving of it as he might be, would not have withstood Peter to the face on terms of equality, not to say of superiority, and have accused him as he did of hypocrisy in conforming to customs of the gentiles, while he required the gentiles to conform to the customs of the Jews. Again, Peter in his turn speaks of the faults of Paul as a teacher of religious truth, not with harshness but with freedom, alleging that there are in his epistles things hard to be understood.

The first Christians did not think alike in all matters, and could not extricate themselves at once from old prejudices and associations. Their creed was very short. They were not converted by such doctrines as have been fabricated by human ingenuity from insulated passages of the scriptures as they were afterwards embodied. Peter, who converted three thousand persons to Christianity at one time, effected it by a very simple exhibition of Christianity. St Luke gives the words of Peter's discourse in more detail than we find in most accounts of what the apostles said and did. Peter announced Jesus Christ as the promised Messiah, the Son of God, the Savior of the world. He declares that the Savior was unjustly put to death, but that God in his compassion would pardon those who repent of that horrible crime; that sin must be renounced; and that the Savior, whom God has glorified by raising him from the dead, must be honored by the sincere desire of those who receive him to lead a new life, and by the execution of that desire. Such were the terms of joining the one Church of Christ, of which Christ alone was the acknowledged head and king. As the Jews, before being received into it, were not pressed to the renunciation of all their notions handed down by usage or tradition, so the disciples of the philosophers were not severely interrogated respecting their systems; and thus it happened that men of exceedingly diverse views were gathered into the Church, but very partially divested of the prejudices which they had acquired in the synagogue and in the schools of philosophy.

St Paul, as it is well known, both in profession and practice exercised great tenderness towards the prejudices which could not all at once be eradicated. When a dispute arose on one occasion, at Antioch, respecting circumcision, which was insisted on by some *Judaizing* teachers, Paul and Barnabas resisted them, as imposing a ceremony not required; and it was mutually agreed to appeal to the Church at Jerusalem. We mention this fact and the results, to show what the one Church then was. The apostles and elders assembled at Jerusalem to consider the appeal, and after much disputing Peter took the part of the gentile converts—Barnabas and Paul gave an account of their ministrations, and James addressed the assembly as "Men and Brethren," quoting Simeon as an authority for what he uttered and its agreement with the words of the prophets. The result of the assembly was an agreement in what James recommended, namely, that letters be written to the brethren at Antioch—"that they abstain from pollutions of idols, and fornication, and things strangled, and from blood. The letter was accordingly written, with this addition:—"From which [things] if ye keep yourselves ye shall do well." Thus some light is thrown on the primitive outward form of the church. It was after this, while still at Antioch, that Paul and Barnabas had a contention respecting associating with [them John surnamed Mark, which resulted in their separation. Here there was no appeal—they could not agree, and each proceeded in his own course without any interference of authority.

What is the unity of the Church recommended by the apostles? It is as Peter says: "Be of one mind, having compassion one of another; love as brethen, be pitiful, be courteous," &c. If the first disciples of the Church had been disposed to abide by the decision of the apostles, it would doubtless have been well. But they preferred disputation to the dictates of masters, inspired as they were. They did not wish at all times for arbiters of their differences, and were not compelled to seek them. Much was done on the part of the apostles, by means of exhortation, of advice, of reproof, and of pointing out a better way; but little by means of authority. Indeed those who examined every thing pertaining to Christ's kingdom with care, who yielded slowly to the authority of him who spoke, who were most scrupulous to have every thing proved, were the persons most praised and honored by the apostles themselves.

We have sought no close method in these remarks. Bishop Smith says that *oneness* in outward form is necessarily implied in the prayers and exhortations of our Savior on that subject and in what fell from the apostles. We find nothing of it. On the contrary there is an absence of outward form. Disputes arose which were sometimes settled by arbitration—sometimes by the advice of the wise men—sometimes by separation. The rise of ecclesiastical government in the church in after times is a curious part of history which we cannot enter upon now. We may at another time give some outline of it in order to see whether any hope can be cherished for the generous and truly Christian purpose of the Bishop—namely that of agreement of the whole church of Christ in form as well as in spirit; and in form for the sake of the spirit.

REMARKS ON DR CHANNING'S SLAVERY.

BY A CITIZEN OF MASSACHUSETTS.

We have been furnished with a copy of this pamphlet by the publishers, Messrs Russell, Shattuck & Co., and as we spoke in terms of strong commendation of Dr Channing's book to which this is intended as a reply, it becomes us to say a few words upon the 'Remarks'.

It is an anonymous pamphlet, and as we are totally ignorant to whom the public is indebted for it, nothing which we say can have the slightest personal bearing. It is written we presume by one of the hundred lawyers of this city; and lest he should "need an apology for a professional manner which it is hard to shake off," he says that he "will not quarrel with the cathedral spirit in which his [Dr Channing's] commands are conveyed, although it may seem a little too professional." It would have been wise perhaps to have passed even more tenderly over the supposed infirmity of one of the clergy, and the obvious implication that it is an infirmity belonging to the profession. We do not think the author of the 'Remarks' shows his good taste or a laudable example of the courtesy due from one profession to another by citing Dr Channing as the "Reverend Gentleman" whose professed object it was in his publication to teach him [the author of the 'Remarks'] and others their duty, &c.—as "our learned theologian," "the American Addison," "this modern Paul" &c. But we pass by these things and many inapposite illustrations which contain much more venom than wit, in the description of the romantic efforts of Dr Channing and the enemies of slavery in general, who aim to delineate its evils and who look forward to its ultimate termination. We come then to the distinct propositions which the Author of the Remarks aims to establish.—They are these:

"First. Public sentiment in the Free States in relation to slavery is perfectly sound, and ought not to be altered.

"Second. Public sentiment in the slave-holding States, whether right or not, cannot be altered.

"Third. An attempt to produce any alteration in the public sentiment of the country will cause great additional evil—moral, social, and political.

"The doctrine of the Northern States is, 1. That Domestic Slavery is a deep and dreadful evil; 2. That its continuance or removal is solely within the power of the domestic legislation of the State in which it exists; 3. That it is a breach of our highest political contract, and a violation of good faith and common honesty, to disturb the internal condition and domestic arrangements of the slave-holding states."

We do not purpose to follow the author in his demonstrations of these positions; but merely to throw out a few hints for consideration. If he is authorized to pronounce it to be a sound doctrine, "that domestic slavery is a deep and dreadful evil," has not another an equal right, and may he not feel it a duty, to point out the nature of the evil and the remedies which seem to him suited to reach and to cure it? Why remonstrate against him who tells "in detail of the vast evils of slavery," while in almost the same breath it is pronounced to the world to be a "deep and dreadful evil." Why should we not be told something concerning its depth and its horrors, instead of magnifying them, it may be, by seeing them through an obscure medium? If my neighbor says that politically speaking the slave-holder has a rightful property in man, what forbids my saying that, morally speaking, he has no such rightful property? Yet the author of the 'Remarks' expostulates with Dr Channing for these things and for exposing "the sin and misery and wretchedness in which, with retributive justice, it involves all classes of the community in which it is found." "This and more than this is the common feeling of our New-England population" and public sentiment is here "perfectly sound" on this subject and ought not to be altered. Does he attempt to alter public opinion, or to exaggerate any thing of the evil, who even falls short of public opinion on an exciting topic? It is added by the author—

"As addressed to the South, it [the language of Dr Channing upon the evils of slavery] is but a reiteration of the deep and powerful feeling, which, to a very great extent, prevails among its best informed and well principled people.—But, to them, it comes with all the bitter insult of intentional mockery."

Is this a true picture? Would that it were. If it be so they will take Dr Channing's remarks not as an insult but in the kindly spirit which pervades his essay. If it be so we do not despair. The ingenuity of the slave-holders and their readiness to make all reasonable sacrifices, of which so favorable an account is given, may lead to results which the opponent of Dr Channing is not prophet enough to foresee or predict. But we fear it is far otherwise. What says Governor McDuffie? He is so far from regarding domestic slavery as an evil that he pronounces it the greatest of blessings, the *corner stone* of free institutions, and prays that his descendants to the latest generation may never be doomed to live where it does not exist; and the Report of the joint committee of the Legislature on that part of Governor McDuffie's Message which relates to the Institution of Domestic Slavery, responds to the Message with full approbation. They say—

That they have given to this subject the deep and anxious consideration which both from its intrinsic importance, and from the profound and patriotic reflections of the Executive, it so obviously demands.

They desire to respond in terms of the most emphatic concurrence and approbation to the view, which his excellency is pleased to present of the mild and patriarchal character of the Institution of Domestic Slavery in the Southern States, its influence on national character and civil liberty, and the nature of those obligations, resulting from our constitutional compact, and the principles of international law, upon which our tenure to this species of property so inviolably rests.

Who then insults "the best informed and well principled people" among the slave-holders? Is it he who accords with them in a description of the details of the evils of slavery, or he who assumes that it is no evil, that it is good, purely good, an indispensable good—indispensable not only to the prosperity of the people where it exists in regard to gainful purposes, but to the safe and permanent existence of civil liberty?

"Malicious slander," says the writer of the answer to Dr Channing, quoting an approved writer, 'is the relating of truth or falsehood for the purpose of creating misery.' Such purpose would undoubtedly be denied by our author; but if misery is not the consequence, it will not be for want of poison in the shaft but vigor in the bow."

There seems here to be a determination to fix on the author of 'Slavery' a malicious intent, which the whole tenor of the work contradicts. We might extract from the writer of the answer passages which, if the work should fall into the hands of the slaves, and this he appears to regard as the "destination" of Dr Channing's work, would furnish stronger occasions for exciting revolt among the slaves than any thing written by Dr C. If Dr C. aims at his object with a poisoned shaft, he furnishes also the antidote. His opponent says, "the free population of a slave country know they live on the crater of a volcano which every moment may pour forth its concealed but certain fires in a torrent of indiscriminate destruction." If the figure be apposite, it implies not merely the power which Providence may wield to produce destruction by what is called natural evil, but it implies also that human agency may set the torch to the combustible and explosive materials and produce the horrible catastrophe which it is said may at any time occur.

Again the writer asks whether, "if Dr Channing should send his book to some free negro, who should mount a stump, and read it to his race, would it produce disturbance? Is it a book that any slave-holder would permit to be published on his plantation?"

The writer, in one place, speaks of the "extreme childishness" "the honest simplicity" (such as to "redeem it from ridicule") of a proposition of Dr C. respecting the instruction of the slaves, which is partially acted on every day. What shall be said of the questions above? What if Dr Channing should send to a free negro selections from the bible, from fourth of July orations, from the Declaration of Independence, or from the pamphlet now before us by a Citizen of Massachusetts, and this free negro should read it to his race would it produce disturbance? It might or might not. Would a slave-holder permit them to be published on his plantation? No.

Again. "It is absurd to tell of wrongs without remedy. For every human wrong there is a remedy; by law, when the law provides one, and by resistance, when under the color of a law, instead of a remedy we find a wrong."

"Could we doubt a moment about this, if the law of Carolina should propose to detain every white traveller passing through its territory and turn him on the plantation as a slave?" [and why not a white traveller as well as a black one? Should the author of this pamphlet be travelling in Carolina at the same time with a colored man from this city, who has been accustomed to march to the polls and deposit his vote in the same box with our author, why should the free black be liable to be kidnapped, and our author roam fearlessly at large? If the meanest, most profligate, and disgusting of the whites should be thus seized, then truly would come *resistance*, not single but common resistance. Does the law of Carolina sanctify every thing? But we proceed with our quotation.] "Is there a heart in New England that would not beat high with sympathy for the abused white man? Is there an arm that would not reach him a dagger, if it could? Is there a tribunal on earth, or any law of Heaven, that would not excuse—excuse, did I say?—that would not command him to watch for his opportunity,—*and make himself free?*"

If this should be sent to a free negro who should "read it to his race, would it produce disturbance?" It would be more likely to do it than any thing which Dr Channing has written. Would any slave-holder permit such impassioned appeals to the innate love of freedom "to be published on his plantation?" Let the writer himself reply.

We select two short passages more.

"If Government, when without right, and against moral principle and Christianity, it subjects two millions of human beings to abject slavery, whom God made free, and intends in his holy will, should continue to be free—if government may not, in such case, be resisted by them, all our sentiments of freedom are wrong—all reverence for our own revolution is folly—all respect for the liberty we enjoy is no more than idle pretension and senseless extravagance."

"If any government, foreign or domestic, was to doom the free-born and gallant sons of our Commonwealth to slavery, and there was one of them that should tell you that government must not in such case be resisted, he would be fit for the slavery to which he was destined—ay, truly to be the slave of slaves."

The author to be sure thus intends to show the danger of Dr Channing's theory, and the folly, at the same time, of his preaching non-resistance to government. But the theory he does not attempt to disprove—and admits that, if it be correct, resistance is lawful—nay more, he admits by strong implication at least, that if the slaves were not a dastardly pack, they would resist to the last extremity. What would be the effect of such doctrines if read by a free negro to his race? Would such doctrines be permitted to be published on the plantation of a slave-holder?

We have thus given, with such comments as occurred at the moment, a small specimen of the "Remarks" in answer to Dr C. If we had room to pursue the subject, we should find abundant matter for further comment.

THE CHRISTIAN MINISTRY IN THE UNITED STATES.

We meet occasionally with discussions concerning the comparative advantages and disadvantages of apermanent connexion of a Christian Minister with one and the same church and society. It is certainly a question of which much may be said on both sides; but we confess that our feelings (it may be our prejudices) are in favor of the permanent relation. It is best suited, we should think, if not for excitement, for that mutual personal interest between a minister and people which gives him the means of the best influences. For a long course of years also, we should expect, on the whole, a more useful system of public religious instruction from one public teacher devoted to one parish, than from a succession of teachers. We are led to speak of the subject at this time, by some things in "A letter of a missionary on a visit to this country, to one of his brethren in India," which we find in the New York Observer. It is more applicable doubtless, in some points, to the orthodox Presbyterian and Congregational churches, than to [illegible] contains some things which [illegible] clergy in general.

"In regard to preaching, and [illegible] acter of the ministry, you may well [illegible] is affected by the spirit of the times. [illegible] with the people so with the priest." The [illegible] of preaching seems to me to have changed a good deal; and in some respects for the better. There is in it generally more directness of purpose—more point. It is more hortatory, and designed to be more practical. In case of those able to fulfil their intentions in aiming at the heart, or at influencing the will through the affections, there is probably a better effect than under a more dialectic form of address. But all men are not orators, and one unhappiness of this method is, that, while a few may excel in it, many utterly fail, who yet might do good in a different way, and accomplish something really useful if they attempted less.

The addresses from the platform at the anniversary and other meetings, which have become so numerous, seem to have had an influence on the style of preaching. By many the same degree of action is attempted in both cases; and perhaps an equal vehemence of manner, and piquancy of matter. The effort is for *effect*, not to say *display*. This, in its place, may be impressive, but too often repeated becomes tiresome. A minister who is striving at effect, in almost every sentence of a sermon, instead of leading the mind calmly, from one deduction to another, to some impressive result, or who scatters the rays of light and heat all abroad, instead of concentrating them to some burning point, may be a brilliant speaker, but not, probably, an efficient and influential preacher. By a constant and constrained effort, he will probably exhaust himself, and tire his hearers. Indeed, ministers of this description usually stay but a little while in a place, if they do not break down by their exertions; and it must be considered one of the evils of the times, that, for various reasons, the settlement of ministers is now much more unstable than it was formerly. Some actually settle for a limited time, and others agree to quit on notice of a few weeks or months, leaving themselves at liberty to give a similar notice if they wish to be released from their engagement. The general style of sermonizing probably tends to these results, while the slightness of the connexion between pastor and people may effect in turn the manner of preaching.

Formerly, as the pastor felt himself to be permanently settled, he undertook the thorough instruction of his flock. He had [illegible] them as their spiritual guide, and counsels, and opinions, had weight from his powers of eloquence or any [illegible] art of oratory which he might possess. This was especially the case when he had been long in the same parish, and the children had grown up under his ministerial culture, to adult age. It is now too often the fact, that when ministers do remain for many years in the same place, by the intervention of Sabbath schools—which yet perform a most important service—the children are almost separated from their minister, and come forward in life, with little attachment to him or reverence for his office. As he has less hold on the sympathies of the people, and can trust less to his official influence over them, he is obliged to bring his logic and his eloquence more to his aid; and too often perhaps he trusts in these, forgetting that is in a great measure as a *witness for the truth*, and an *example of his power*, that he is to minister in holy things.'

FOREFATHERS' DAY.

A particular account is given in the *Old Colony Memorial* of the celebration of the 215th Anniversary of the landing of the Pilgrims, on the 22d ult. The day was pleasant and "the concourse of strangers was very great." Prayer [illegible] he prayers were offered by Rev. Mr. Bla[illegible] and the experted discourse was delivered by Hon. Peleg Sprague.

"It was," says the Memorial, "an eloquent and noble vindication of the moral and intellectual character of the people of New England; showing the enthusiasm, the magnanimity, the patient endurance, the untiring energy and indomitable perseverance, the love of civil and religious freedom, and the care for general education, which were the predominant traits in the puritan fathers, still were the prevailing and distinguishing characteristics of their descendants. All this was illustrated, with great felicity of manner and in a glowing and most impressive style, by facts drawn from the history of New England, and particularly of Massachusetts, in periods subsequent to the foundation of the Old Colony; the orator contending more especially that it was the spirit of the Pilgrims which evinced itself in their children in their resistance of attempted oppression at the commencement of the Revolution, and in their

endurance of the disproportionate share of sufferings and privations which fell to their lot in the war which ensued.

Alden Bradford Esq. President of the Pilgrim Society, presided at the dinner, and with the names and blood and virtues of two illustrious Pilgrims centred in him, he felt the inspiration of the occasion, and by his wit and spirit imparted a good degree of it to others.

Appropriate letters were read from Hon. John Q. Adams, John Davis late Governor of the Commonwealth, and Judge Davis and Gov. Armstrong of this City, who severally expressed their regret in being obliged to decline the invitation given to them to attend the public ceremonials.

Mr Everett, the Governor elect, after a toast given in compliment to him, rose and spoke of the occasion they were celebrating, with the following allusion to the time of the celebration, as it is summarily reported in the Memorial.

It had occurred to him, whether it might not be well to transfer the time to a milder season of the year. It was not uncommon in other countries in the celebration of national events, to adopt a day at the most convenient season of the year. In pursuing this suggestion what better day could be selected than the 22d of July—that day of prayers and tears, when the Pilgrims bid their last farewell to their friends in Holland—or again it had occurred, that the 6th of September might be set apart when they embarked at Plymouth in England, and when it might be said, a whole empire was shut up in the cabin of the Mayflower. But a moment's reflection had taught him there was a shame in the indulgence of such a thought. Cannot we, the descendants of the Pilgrims, in all our abundance, and with our comfortable means of conveyance ride a few miles for the memory of men, who encountered a tempestuous ocean in a full bark, on an unknown and ice-bound coast, and who did but change that in the fury of the wintry blast for an inhospitable wilderness—and for us. The dates referred to above, when they left Holland and England were the very periods of the year when the verdure of earth was in its greatest perfection—and Mr Everett portrayed from occular view and with fine effect the ornamental beauty of those countries at those seasons, and then bid us look at the desolation around us.

We are truly gratified to find that the celebration was conducted throughout so joyously. It is an Anniversary which should be honored perpetually in this Commonwealth and in New England; while the services appropriate to the occasion being peculiarly to the spot on which they have been held, on which the feet of the pilgrims first trod.

ANGOR THEOLOGICAL SEMINARY.

We have seen some intimations of an attempt making to procure by subscription $100,000 for this institution designed for the theological education of candidates for the ministry, and it appears by the following notice in the *Christian Mirror*, Portland, that the attempt is nearly accomplished.

"Professor Pond preached in the 2d Church in this city, on the evening of last Lord's day, upon the pre-eminent value and importance to the world of the Christian ministry. In the latter part of his discourse he presented the condition, and prospects of the Seminary, in which he is one of the teachers, and put in an urgent plea for more help in the existing emergency. The plea was answered by a subscription and contribution of about $1200, to which something was added on Monday morning, when the Subscription stood at rising $86,000. We suppose both the harvest and the gleanings too have been gathered in, so far as Portland is concerned—and it has been bountiful on the whole.—If now within 8 or 10 days, 3000 or 4000 could be secured in the interior towns of the country, the whole 100,000 is sure, and our churches will not need to be solicited again for the endowment of this school of the prophets.

FOR THE REGISTER AND OBSERVER.

PEACE AND WAR.

The subject of Peace itself one of the most interesting and important amongst the topics of human thought, is doubly so at this season, when the birth of the Prince of Peace is commemorated, and also when our international affairs are in so critical a posture. We ought to reflect upon it. We ought to look at it too through the celestial medium of the Gospel. Then only can we hope to view it aright. No doubt there is much intense thinking and feeling on this, as on the other great subjects of the day, a powerful intellectual action, and an enlistment of the deepest feelings of the human bosom. But we have to lament very often that a great amount both of the action of the head, and of the heart, is unsanctified and unchristian. Things are not weighed and measured by the standard of Christianity. Opinions are made up not by first penetrating deeply into the principles and spirit of the Son of God, and drawing thence the infallible oracles of wisdom, which will be true, not only in all possible relations and circumstances in "this diurnal sphere," but also in the Spiritual Universe beyond; but they are made up by collecting the current maxims of the day, and hearkening to the responses of public opinion. Is this right? Is it treating Christianity fairly? Is it doing befitting homage to the Great Teacher of Truth?

There is reason to fear, that the questions touching Peace and War are decided on the above mentioned grounds, too often even by Christian men. The inquiry is made, how shall the national honor be maintained? and not one lying underneath that, viz., what is national honor? It is asked, how shall we best secure our own interest? and not, how shall we best promote, not merely our interest, but that of the nation, with which we stand on such delicate relations, and of the other nations looking on to see the issue? It is asked, not what will be in nearest conformity to the precepts and temper of the gospel, but rather how shall we win for ourselves golden opinions of the world, and make our name feared abroad,—happy if not abhorred.

If public sentiment be wrong then, what must be done to rectify it? The press is open. The pulpit is open. Conversation is free. Truth has a free course, as well as her opposite error. Let not these privileges be neglected to quicken in the community a healthy christian tone of sentiment on the subject of Peace and War.

One suggestion is this. That the Superintendants of our Sunday Schools, which are continued during the winter, speak to their charges on this subject. Let them speak, remembering how liable the minds of the young are to be captivated by the false tinsel of military glory, and to imbibe notions from their early impressions, which in later years grow into rigid principles. Let them speak not the opinions of men, but the commandments of God. Let them speak with a "spirit of love, and of power, and of a sound mind" on this great theme, and endeavor to exert a healing influence on the next generation, if the sentiments of the present are hopelessly wrong. L.

SUNDAY SCHOOL TEACHERS.

The correspondent alluded to in the following communication lives more than forty miles from this city and spoke of the schools in his vicinity. But we are glad to receive this account in contrast with that of our correspondent S.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—In the last Christian Register I noticed with some little surprise in the communication signed S. the startling assertion that "it was a *fact* that *all* Sunday Schools were deficient in Male Teachers." I would ask if this is so—I think not, for in the School with which I have the happiness to be connected it is the reverse of this, and even one class of girls was given up a short time since for want of a Female Teacher.

I readily admit with your correspondent that Schools in general are "mournfully" deficient in Male Teachers and that some are even "totally" so, but that *all* are in this condition I think is a mistake. Much praise is due to the Ladies for their untiring zeal in the cause of Sunday School instruction, but it must be conceded that at least in one instance the Males are as ready to come forward in this laudable cause as the Females. E. C.

NEW PUBLICATIONS.

Lectures on the Atheistic Controversy; delivered in the months of February and March, 1834, at Sion Chapel, Bradford, Yorkshire. Forming the first part of a Course of Lectures on Infidelity. By the Rev. B. Godwin: with additions by W. S. Andrews. First American, from the London Edition. Boston: Hilliard, Gray & Co. 1835.

It appears from the author's preface that these Lectures were prepared with express regard to a numerous body of skeptics in the large manufacturing district in which he resided. His thoughts were long occupied with painful feelings on account of this state of things, till at length he came to a fixed determination to deliver a course of Lectures adapted to the case. The immediate occasion of this determination is sufficiently curious to be recited in a few words. A Mr Matfin delivered a public discourse which excited the displeasure of his infidel hearers, which they entitled "a declamation on Infidelity." They were displeased according to their statement, not without reason, and wrote him a letter accordingly, and requested opportunity to reply after his next sermon. But at the conclusion of that sermon it was asserted, by those who felt injured by him, in a public advertisement, that Mr M. stated at the conclusion of his sermon, "that he had received a ridiculous letter from the infidels, but he must tell them that 'if any one attempted to read any thing, or speak, or kick up a dust' they would subject themselves to a penalty of forty one pounds, and that officers were in attendance to mark them out, in order that the law might be enforced." At the close of the advertisement they said, that the—"*parsons* should establish the truth of their creed, by exhibiting the force of its evidence, and the futility of the objections. Let any one competent to this task undertake it, and he may obtain the co-operation of the sceptic for the eliciting of the truth." Mr. Godwin accordingly undertook the task, and bears full testimony to the courteous and respectful treatment he received from "the leaders of the sceptical party."

Mr Godwin has performed what he undertook with great ability. He has put the various hypotheses of the Atheist to a serious test, and stated the argument from the wonderful mechanism of the human frame, (the same argument which was pursued by Cicero with great ingenuity, so far as the physical structure of man was known in his time) with great clearness, fulness and strength. But without attempting any analysis of the work we select a single paragraph from that part which assigns to the Atheist a task, which he would doubtless fain avoid.

'Without entering largely into the subject of an ensuing lecture, the following may be considered as a brief sketch of what is demanded of an hypothesis which excludes a Creator. It has so much to explain, with reference to the human race, to show us, from the mere properties of matter, how man is what he is, in his body and his mind. The elements of his material structure have nothing peculiar in them; they are just the same as exist in other bodies in different proportions and combinations. The bones, the muscles, the blood, may all be reduced to their primary elements, and every particle of the human frame may again enter into the composition of other bodies, organized or unorganized. And yet these elementary particles make a structure composed of a number of distinct machines, and chemical apparatus, pervaded by that mysterious principle which we call vital power, and all working to one end. It has, then, to show how, from the earths, and acids, and alkalies, and other kindred substances which abound in nature, such a being as man could be first originated; by what "relations," "affinities," "analogies," such combinations and selections should be made as constitute each particular organ or limb—an eye, an ear, or hand, for instance—and how all the muscular and glandular formations, with the secretive, digestive, and circulating apparatus, should happen to unite in one individual, and form a system of numberless adaptations, without the interference of an intelligent being, with wisdom to plan and power to execute. It has also to account for the mental phenomena, exhibiting wonders as great as those which external nature presents, if not surpassing them all; and to show us how, from material properties, could result the power of consciousness, memory, imagination; the capability of soaring in thought above nature, and beyond time; of generalizing, abstracting, and reasoning, in a manner the most acute and profound. Nor is this all; it has to account for the existence of a pair of human beings, coeval with each other, without which there could not have been a second generation.'

A Sabbath Note Book, containing Minutes of Private, Family, and Public Worship, the Sabbath School &c. Published by Wm. Peirce, 9 Cornhill.

This is a book in which the subjects, named in its title, with subdivisions, are so printed as to leave blanks for a record of every Sunday in the year. The plan is well conceived, and we recommend the book to all young people as well calculated to invite and encourage them to record many things to which they will afterwards recur with pleasure and profit.

Prose and Verse, from the Port Folio of an Editor, by Isaac C. Pray Jr. Boston: Russell Shattuck and Co.

This little volume contains a pleasing variety of recently current literature, and, among other things, brief "Sketches of American Poets." It is compiled we believe chiefly from the "Pearl," a periodcal which has gained great public favor.

The Geography of the Heavens, and Class Book of Astronomy, accompanied by a Celestial Atlas. By Elijah H. Burritt, A. M. Third edition. With an Introduction, by Thomas Dick, LL.D., Author of the Christian Philosopher, &c. Hartford: F. J. Huntington. 1836.

It is remarkable how many persons, otherwise not wanting in scientific knowledge, and who reverently worship the Creator in his sublime and magnificent works, are almost wholly ignorant of the constellations, and of the motions of the other heavenly bodies.

Mr Burritt's work, practical in itself, together with his practical hints and lessons in his Preface, puts it in the power of all to come at such a knowledge of the heavenly bodies as all must desire.

The Atlas in successive plates, exhibits the relative magnitudes, distances and positions of the bodies composing the solar system; the visible Heavens in quarterly periods; the visible Heavens in the South and in the North Polar Regions, for each month in the year, and a Planisphere of the Whole Heavens on Mercator's projection.

The Chime of the Bells, from the German of Frederick Strauss, author of Helon's Pilgrimage &c. By Hermann Bokum, Instructor in Harvard University. Boston: Wm. Pierce. 1836.

The title of this book appears to be chosen from the association, in the mind of a clergyman, of the chiming of bells with the recollection of the occasion on which they summon the minister and the congregation, and the services and incidents pertaining to those occasions. These recollections, in the volume before us, comprise the author's experience in domestic devotion, and in that of public occasions. All is simple, serious, devout. There is little of imagination, but much of piety, and of a kindly spirit in the family and parochial relations.

ECCLESIASTICAL.

Installed Dec. 1, Eber Carpenter, as pastor of the Congregational Society in Southbridge Mass. Sermon by Rev. Mr Winslow of Boston, from John 18: 38.

Nov. 25, 1835, ordained as Pastor of the Congregational Church and Society in South Deerfield, Rev. William M. Richards. Sermon from 1 Cor. ii. 1, 5, by Rev. Nathan Perkins, Jr.

Dedication.—The dedication of the new Orthodox Congregational Meetinghouse in Natick, took place on Thursday, the 10th inst.

Dedication and Installation.—On Thursday the 10th inst. the Universalist Meeting House at Lynn, Mass. was dedicated to the worship of Almighty God, "the Saviour of all men."

In the afternoon Josiah C. Waldo was installed as pastor of the "First Universalist Society in Lynn." Sermon, by Rev. Hosea Ballou, of Boston, from 2 Cor. v. 18—20.

Trinity Church Salaries.—The officiating clergymen of Trinity church, N. Y. including the two chapels, St Johns' and St Paul's, are four in number, with their salaries and perquisites as follows:—Onderdonk, bishop, $6,000, and a house—Berrian, rector, $4,000, and a house—Anthon, assistant, $3,000 and a house—Schroeder, assistant, $3,000, and a house—total, $16,000 and perquisites.

Statistics of the Baptists in Maine.—Ordained Ministers 157; unordained 26; Churches 242; Associations 10; Members 16,316; Churches without Pastors 142.

	Ch.	Min.	Mem.
York	30	24	2085
Cumberland	15	9	1264
Oxford	27	14	1335
Bowdoinham	26	24	1707
Kennebec	22	14	1254
Waldo	19	11	1230
Lincoln	30	20	2422
Penobscot	34	22	1896
Hancock	22	11	1904
Washington	17	8	1203

DEFERRED RELIGIOUS INTELLIGENCE.

Three Missionaries lost—More disasters on the Lakes.—The Chicago American states that the schr Bridget of Chicago, bound for the Lower Lakes, was lost on the 10 of November, about six miles from Michigan city, at the southern extremity of Lake Michigan. The Bridget had on board six passengers, among whom were three female missionaries, destined for the Mackinac station, who, together with the hands, making in all fifteen individuals, perished.—The bodies of twelve of the unfortunate persons have been found. During the same storm several other vessels were wrecked on Lake Michigan, and many more lives, it is feared, were lost.

Mission to the Rocky Mountains.—A letter has been received at the Missionary Rooms, from Dr. M. Whitman, who has been on an exploring tour among the Western Indians, with Rev. Mr Parker. It is dated St. Louis, Nov. 7. He left Mr Parker on the Green River—a branch of the Colorado of the West, which empties into the Gulf of California. He speaks of the place as the general rendezvous of the hunters and trappers, among the mountains. Besides these, they found there about 2000 Shosonese and Snake Indians, and about forty lodges of Flatheads and Napersus. The chiefs appeared remarkably well disposed, and anxious to receive instruction. The Flatheads and Napersas have received some notions of religion from traders and travellers, amounting to a mixture of Catholic ceremonies, Protestanism and common morality. They say, "they have always been unhappy, since they have been informed of the religion of the Whites. They do not understand it. It has only reached their ears. They wish it to affect their most vital parts."

The missionaries thought the Flatheads and Napersas very important and interesting tribes for missionary labors. Dr. W. returned for the sake of making arrangements, if the Board should think fit, to take in a reinforcement and establish a mission there next Spring. Meanwhile, Mr Parker will remain, and, in company with his new made Indian, French, and English acquaintances, will visit Walawalla, Vancouver, and the Methodist Mission—all which are farther north.

According to the statements of the Indians and others at Green River, the Lees, the Methodist Missionaries, did not visit the Flatheads, but located themselves among the Chenoots, on the Multnomah. Perhaps, however, these Chenoots are a family of Flatheads. The Napersas are, probably, the *Nez perces*, i. e. *Bored nose* Indians.—*Boston Recorder.*

Religious Charities.—The following, from the Biblical Repository, will give some idea of the public religious charities of the present year:—

"The receipts of the principal charitable societies in the United States for the year 1834, stand thus:—

American Board of Com. for Foreign Missions	$155,002 24
American Baptist Board do.	63,000 00
Pittsburgh Foreign Missionary Society	16,226 46
Methodist Missionary Society	25,700 15
Protestant Episcopal Foreign and Domestic Missionary Society	26,007 97
American Home Missionary Society	78,011 24
Board Missionary Presbyterian General Association *estimate*	20,000 00
Board Missionary Reformed Dutch Chh.	5,572 84
American Education Society	57,122 20
Board of Education Presbyterian General Assembly	38,000 00
North Baptist Education Society	4,681 12
Board of Education Reformed Dutch Chh.	1,270 20
American Bible Society	88,600 81
American Sunday School Union	136,355 58
Protestant Episcopal do.	1,641 00
Baptist General Tract Society	6,126 97
American Tract Society	66,485 84
American Colonization Society	36,500 00
Prison Discipline Society	2,334 80
American Seaman's Friend Society	16,064 00
American Temperance Society	371 00
Total	$866,074 68

"We may add to the above about $850.000 more as voluntary subscriptions for hospitals, infirmaries, asylums, and other institutions of a kindred character; making nearly seventeen hundred thousand dollars, contributed mostly in small sums, in the United States, in one year, for philanthropic purposes."

Religious Instruction of Slaves in South Carolina.—The following statements relating to the religious condition of Slaves in S. Carolina, by the Rev. R. W. Bailey of Cheraw in that state.

In addition to some statistics already furnished, in a previous letter, on the religious improvement of the slaves, I am now able, from authentic information, to say, that of the five hundred and eighty thousand, which compose the entire population of this state, about sixty seven thousand are members in the Baptist, Methodist, Presbyterian, and Episcopalian churches. Of these communicants more than forty thousand are slaves. The whole slave population is 315,000. It is easily seen, therefore, that of the white population about one ninth, and of the slave population about one seventh are church members. It is proper these facts should come into the estimate of the religious condition and prospects of our slaves. In New England there are twenty thousand, and in the free states a hundred and twenty thousand blacks. I should be glad to see a comparison of their religious condition with that of our slaves in this one item. Do you believe that one twentieth of them are communicants? And do you believe that in New England as here, there is a larger proportion of black than white communicants? And what is doing there to improve the moral condition of the blacks?

The religious denominations, which embrace these forty thousand black members, are engaged earnestly, if not to the extent of their ability, to bring the saving blessings of the Gospel to the souls of all these "heathen among ourselves." And are you not ready to say:—"Go on, brethren, and may God bless you. We would rejoice to help you if we could; but if we cannot help you, we will "let you alone."

INTELLIGENCE.

FOREIGN.

London papers have been received to November 11th.

Mr Barton, our Charge d'Affaires at Paris, had demanded his passports, and would probably take his departure by the Havre packet of the 16th. This step is what the President's Message had prepared us to expect, at even an earlier date. It does not therefore, materially affect the bearing of the question, as it was presented in the Message.

A letter from Berlin, dated Oct. 30, announces the arrival there of Mr Henry Wheaton, Charge d'Affaires of the U. States. It is stated that he has instructions to negociate a treaty of commerce between the U. States and several of the States of Germany.

The last news from Spain is not important. Gen Evans, with the English division accompanied also by the division of Jaureguy, left Bilboa, Nov. 30th, and marched for Vittoria, by the Balmareda road. The warlike preparations at Madrid were prosecuted with vigor.—*Daily Advertiser.*

Extract of a Letter from Paris, in the London Times, Nov 9.

The motive assigned by the Charge d'Affaires of the United States for demanding his passports, in his official note, is simply the non-execution of the treaty negotiated in Paris, in the year 1831, and afterwards duly ratified, for the payment of the 25,000,000 francs, by the French to the American Government, as an indemnity for the spoliation committed on American commerce under the Berlin and Milan decrees. In spite of the serious shape which this question has now assumed, the French authorities seem still to treat it with their accustomed levity.—They will not believe, or at least affect to discredit, the possibility of a rupture betwween two friendly powers so long and so intimately allied as are France and the United States, arising out of a paltry question of money. No direct application has yet been made either in Paris or Washington for the explanation or apology required by the amendment of Gen Valaze on the law of last session, and it is very certain that no individual connected with the American Government has ever entertained the remotest idea of volunteering the concession required. It is remarkable that the present Government at Washington have, in this recall of Mr Barton, departed from the precedent which had been established in 1812 on the occasion of the rupture with England. At that period the recurrence to actual hostilities was preceded, as it probably will be now, by the enactment and execution of a non-intercourse act, but during the whole course of its endeavors, up to the moment of actual warfare, the Charges d'Affaires of the two countries remained at their posts in London and Washington respectively, for the very purpose, as it would appear, of leaving the door open for conciliation or compromise. * * * * *

It is inferred that the state of non-intercourse may continue without any rupture until after Mr Van Buren's instalment in the Presidency, when it is thought that there will no longer be any serious obstacle to an amicable accommodation of the only point of difference which will then remain between the two countries.

Antigua.—Extract from a letter dated Antigua, Nov. 20.

"We have been visited here with a *fever*, which has taken off a number of the inhabitants and new comers. Troubles and anxieties have been experienced this year in abundance; first the hurricane and then the fever. This year only about three-fourths of the usual quantity of Cane has been cultivated, and this not kept in order, on account of the laziness of the negroes who are getting every way worthless. Till the 13th of February, our port is open for Corn, Cornmeal, Flour, Beans, Peas, Pork, &c.; tonnage and duty free."

Among the deaths by fever, had been Mr Fenn, of New Haven.

The letter from which the above is an extract, gives, in addition, a gloomy account of the state of the cane that is cultivated, and of the general prospects and business of the Island—with a prediction that in a few years there will not be a white inhabitant left in it.—*Alexandria Gaz.*

THE INDIAN KING PHILIP.

An Eulogy will be pronounced upon him by an Indian preacher, at the "Odeon," in Federal Street, on Friday evening next, at 7 o'clock. Doors open at six. Tickets 25 cents at the door—and at Messrs Ticknor's, Loring's, and Stimson's Book Stores. Also he will give a specimen of Philip's Language.

MARRIAGES.

In this city on Christmas eve, at the Chauncy Place Church, by Rev. Mr Frothingham, Mr Hervy N. Gridley to Miss Sarah Ruggles Goodnow.

In Chelsea, by Rev. Mr Alger, Mr S. H. Barrett of Malden to Miss Mary Ann Pratt of Chelsea.

In Shirley on Thursday Dec. 17th by Rev. S. Chandler, Mr Nathaniel Holden Jr. to Miss Catherine Livermore.

In Quincy, on Sunday last, by Rev. Peter Whitney, Mr Clift Rodgers to Miss Eleanor Baxter.

In Hingham, Mr Wm. O. Lincoln to Miss Adeline Lincoln.

In Baltimore, 18th inst., by Rev. G. W. Burnap, Russell Sturgis, of Boston, to Margaret Dawes, eldest daughter of the late Charles H. Appleton, of Baltimore.

DEATHS.

In this city, James Jackson, youngest son of Dr. Jacob Bigelow, 8 years.

Mrs Abigal Edes, 68.

In Dorchester, 26th inst. Mrs Anne Y. widow of the Hon. John Bailey, 32.

In Hingham, 27th inst. Miss Nancy Cushing, 66.

In Plymouth, Dr. Zaccheus Bartlett, the Vice President of the Pilgrim Society.

In Pembroke, Kilborn Whitman, Esq. 71.

In Easton, 5th inst. Captain Samuel Hodges, a native of Taunton, 70.

In Taunton, 24th inst. Mr Charles G. Bush, son of the late Mr Thomas Bush, 22.

In New Bedford, 24th inst. Mr Samuel Rodman, an upright man, 83.

In Deerfield, 27th inst. Hon. Ephraim Williams, about 73. Mr W. was the first Reporter of Decisions in the Supreme Court of this State.

In Providence, R. I. Dec. 8th, John B. Hall, oldest child of Rev. E. B. Hall.

IN PRESS.

JAMES MUNROE & Co. have in press and will shortly publish, Ware's Sunday Library, vol 4.
jan 2 134 Washington st.

NEW STEREOTYPE EDITION OF CHANNING ON SLAVERY.

JAMES MUNROE & Co. will publish next week the second edition of Channing on Slavery. The first edition of 3000 copies was sold in three weeks.
Boston Bookstore, No. 134 Washington st. j 2

THREE WEEKS IN PALESTINE AND LEBANON.

FROM the Second London Ed. enlarged. For sale by James Munroe & Co. 134 Washington st.
jan. 2

THE YOUNG WIFE'S BOOK.

A Manual of Moral, Religious, and Domestic Duties. Just received and for sale by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. jan. 2

YOUTH'S KEEPSAKE FOR 1836.

A Christmas and New Years Gift for Young People. Just received by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st.

CHRISTMAS AND NEW YEAR PRESENTS.

BENJ. H. GREENE, 124 Washington, corner of Water street, has just received a great variety of elegant Books for Children and Youth. Those parents who are desirous of placing in the hands of their children Books of the very best character, are invited to call as above.

—Also—

A great variety of English and American Annuals—among which are
The Drawing Room Scrap Book
Friendship's Offering
The Amulet
The Christian Keepsake
The Religious Souvenir
The Token
The Pearl
The Youth's Keepsake, &c. 3t d 26

SCRIPTURAL INTERPRETER.
New Series.

ON the fifteenth of January, 1836, will be issued the first number of a new volume of this Periodical. The purpose of the work and the character of its contents will be the same as heretofore. There will be no connexion with this and the preceding volumes except that the Transiations and Expositions will be continued in regular order.

The object of this Publication will be to afford to Sunday School Teachers and Parents, and also to other Christians, facilities towards a right understanding and use of the Bible, and particularly of the New Testament. It will contain translations of different passages and of whole books of the New Testament, with expositions and such critical and practical remarks as may be thought useful. It will also offer to the reader short essays on the nature of the the scriptural writings, their literary character, critical peculiarities, historical, biographical, and ecclesiastical uses and value. The work is not designed to be controversial nor deeply critical.—Notices of valuable books upon biblical literature, and translations and extracts from the works of eminent writers will occasionally form a part of the contents.

It will continue to be edited by some of the members of the Theological School in Cambridge, assisted by the contributions of several distinguished clergymen. Every exertion will be used to secure an interest to the work, and likewise to provide for its regular and punctual publication.

A large addition to the subscription list is still necessary to defray the cost of the publication, and it is hoped that those who approve of the plan will lend their assistance. Clergymen and others are respectfully requested to endeavor as far as their convenience will permit to increase its circulation.

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POETRY.

FOR THE REGISTER AND OBSERVER.

COMMUNION HYMN.

"I am the bread of life."—John vi. 48.

Jesus Christ, our Lord and Savior,
Who, from heaven, didst condescend
On our earth to come, a stranger,
The weak and weary to defend;
Who the burthen from us taking,
Sin's most weary burthen bound,
Bade thy followers peace possessing
Still in thee, with God, be found.

Thee we hail our Guide and Leader,
On thy grace our soul depends;
Oh, be thou, in heaven our pleader,
Own us there, as here, thy friends.
Thy commands* will we remember,
Thy behests† with joy fulfil;
Here be no profane dissembler,
Each shall learn and do thy will.

Come,—to all is freely given
Who ascend the narrow way,
To be fed with bread from heaven,
Bread of Life,—our staff and stay.
We thy love with joy remember,
Thy requests‡ will ne'er forget;
And to thee our hearts surrender,
Thy blest life before us set! X.

For the first Sunday in January.

* John xiii. 3; xiv. 21, 23, 24; xv. 10, 12, 17.
† John xxi. 15, 17.
‡ John xiii.; Mark xiv. 22, 23, 24.

FOR THE REGISTER AND OBSERVER.

CHRIST'S TEMPTATION.

To Herod's time and Jordan's wave,
Current of thought flow back!
The baptism is o'er.
Closed are the heavenly portals; and the dove
Blest emblem of the blessed One, has flown
On angel wings back to her native skies.
Heard was the Father's voice, but even that
Proclaiming 'Son beloved' no longer sounds
Upon the listening ear. The holy prophet
And the curious throng that crowded on
Elsewhere have passed, the Savior is alone.
His solitude a wilderness!
From the glad faces of his kindred he
For holiest purposes has turned away,
Since to the service of the most high God
Now are his days all consecrate. A life,
Full well he knows, is yet before him, filled
With duties awful, trials stern, but more,
To dim its close, an ignominious death.
And for the bitter hours, his godlike mind
Wrapped up in future vision clearly sees
A godlike strength is needed. He would call
By prayer and fasting from her silent depths
The spirit forth, that ever lies far down
Amid the secret labyrinths of the soul—
And so he prays and fasts.
Through the long desert-day, and on,—as slow
And drear their course the nightly watches roll,
Upward his thoughts all tend; the Father's work!
A world's salvation trusted to his hands!
How then should he regard the wild beast's howl,
His scanty shelter, and yet scantier food!
More willing now the spirit, but the flesh
Grows weak; the Tempter comes; but all within
The Tempter. So to Christ he came as comes
He to his followers. On the Savior's view
The vision opens; list, oh list! for now
Half audible are traversing his mind
Such thoughts as these.
"There is a voice within
Which tells me I am he foretold by seers
And prophets. I the long expected one
Whose coming kings have waited. Even now
From heaven announced the Son of God! Within
I feel a power to execute my will,
A sacred talisman by which these stones
Shall satisfy my hunger. Why desist?"
Doubt but a moment reigns;—the victory!
"My Father's power and goodness thus distrust!
Or fear that he, the life his love has given
Will fail to save! For trifling purposes
No miracle!"
Anon his roving thoughts find utterance.
"I see far glittering in the distant sky
The glorious Temple; on its gold-clad spires,
Its inner marble courts I may not stand,
By guards and rites excluded; but near by,
Within the cherished ground towers up to heaven
'The Gallery of the Kings,' proud Herod's work,
The Temple's pinnacle. An awful height!
Dizzy indeed to him whose eyes turn
Downward; but God's power will bear his Son,
And midst the crowd of worshippers, unharmed
May I alight, my heavenly mission sealed.
Not so, not so! for thus the law I break;
This vain exposure is but "tempting God."
Before that struggling One now lastly flit
Visions of power,—the sceptre and the crown.
"As from some lofty mountain, my mind's eye
Looks over many kingdoms as they lie
In glory and in strength. Judea now
Is ripe to burst her yoke, will gladly bow
To me as earthly Prince, long-sought Messiah,
If I but here fall down and worship that
The world is worshipping.
But no! the law from childhood I have known,
With awful voice commands 'thy God to serve
Alone.' Hence tempter! hence! weary and faint,
No longer will I bear thy subtilties,
Thou devil of ambition! hence! oh hence!"
And the dark cloud has rolled,
With deadly vision fraught, from off the mind
Of Him victorious. A holy rest
His tired spirit craves, and angels come;
God's holy messengers of peace and joy,
Of satisfaction which no tongue can tell,
Of strengthened faith in God, and in those powers
His gracious gift. Such angels came, in fine,
As to the pure in heart do ever come
In victory o'er temptation.
Cease! nor longer strive
To picture forth a scene with comfort fill'd
To erring man, for which all poetry
Were poor indeed. I thank thee, Father; God
And Father too of Jesus Christ, whom Thou
Didst sanctify and send, that as on earth
Thy children now are tempted, so was he.
And daily as I breathe the prayer, "into
Temptation lead me not," I fain would add,
"Thy will be done." For if in store for me
Thou hast a glorious victory, I will bear
The trial and the warfare, and will go,
As went the Savior forth, with added strength
And holier purpose, to life's holy work.

Cambridge. F. A. W.

ODE

In commemoration of the Landing of the Pilgrims in Plymouth, Dec. 22d, 1620: by Mrs L. H. Sigourney.

A bark is moored below,
'Mid the tossings of the bay—
What seeks it, where the hunter's bow
Hath evermore held sway?
They stand on Plymouth Rock,
A feeble pilgrim band;
Why bide they thus the wintry shock
In a wild, stranger-land?

Their welcome who can tell,
Save the bitter blast that blew
And the snows that coldly fell
Ere their lowly cabins grew?
An axe amid the trees—
Their ragged hearth-stone flames.
Yon dreary, shapeless huts!—are these
For England's high-born dames?

Hark to the war-whoop wild!
Look! 't is the Indian's crest;
The pilgrim mother clasps her child,
And girds the warrior's breast.
No corn upon the vale,
No vessel o'er the wave—
What cheers them when their cheek is pale?
What lights the alien's grave?

Old Harvard hath a voice,
Within its classic halls;
A whisper from their hallowed dust,
Who reared its ancient walls—
'Mid all their weary toil,
'Mid all their wasting wo,
They cast an acorn in the soil
For this proud oak to grow.

Recount their deeds of yore,
Sons of those glorious sires,
And kindle on this sacred shore
High Freedom's beacon-fires:
And praise ye Him, whose hand
Sustained them with his grace,
And made this rock by which ye stand
The Mecca of their race.

OBITUARY.

[From the Kennebec Journal.]

DR BENJAMIN VAUGHAN.

In a notice of the death and character of Dr Vaughan, it is desirable to have it conformable to the unpretending course of his life. Something is due to the partiality of his numerous friends; something to the many in this vicinity, who held him in high estimation; something to public expectation on the decease of a man, eminent for his worth. But it is difficult to discriminate the characteristics of such a man, an undistinguishing eulogium is no praise, and to illustrate his principles, and to paint the virtues which he practised, would be equally applicable to any other good man as to him—a mere analysis of the moral principle of one, who spent a long life in the practice of virtue. Such a portraying would seem to want life and individuality; and still it might probably be correct. His was a character to conciliate confidence and esteem, not to startle by any extraordinary display of talents or wisdom; not calculated to please the imagination; but one elevated by goodness and true dignity, above ordinary men, and restrained through a long course of years by a strict and steady adherence to the maxims of virtue, early laid down, and the uniform conformity of his conduct to them under every change of circumstances.

The life of Mr Vaughan was divided into two strongly contrasted periods. The first fifteen years, after he engaged in active pursuits, was devoted to the public; the last forty years were spent in retirement. He engaged early in politics during the Revolution, as a friend of America, and while a member of the British Parliament, was active in his endeavors to promote peace with this country; and went to France at its conclusion, and tendered important assistance in bringing about that great event. He did not enter into politics so much as a partizan as a philanthropist; and considered the cause of republican principles as the cause of the whole human race. He was associated in this feeling and principle with Franklin, Price and Priestley, with each of whom he corresponded and was on terms of intimate friendship. No period in history is more interesting than these fifteen years, comprehended between 1777 and 1795, and the papers of Dr Vaughan, and his agency in some of the important events of that period, would be interesting to the public. It is not however the purpose of this short notice to enter into any detail relating to them. Some of the letters of Dr Franklin to him have already been published, and the last letter he ever wrote, and that only two days before his decease, was one relating to some of these letters, which were intended for publication. After he settled in this country, his love of literature and fondness for reading, were uninterrupted, and he pursued his studies with an ardor, such as few in the eagerness of youth, or in the pursuit of fame, or of wealth, are capable of feeling. And such was the happy disposition of his mind that he had full enjoyment from reading, conversation and correspondence with his friends. And these exercises were continued to the last without interruption, and aided in preserving his powers in full exercise and vigor. Intercourse with the world had not impaired his relish for the simple enjoyments, nor did retirement abate his interest in the cause in which he early engaged. Without entering into politics in any other way, he felt and expressed the most lively interest in all that related to Europe and to this country.

Besides his literary pursuits, he had full leisure for the exercise of the benevolence of his disposition, which was a leading trait in his character. From active philanthropy as a public man, the transition was natural to active benevolence, in the place where he resided. Having studied medicine as a profession, not with any immediate view to practice, he visited the poor and administered to them gratuitously. In the great sickness of 1814, he was particularly active in relieving the distresses of those who suffered under the afflicting malady of that year. His hand was ever open to succor the needy, and he did not wait for application to his charity; but sought out misery and relieved it. His benevolence was not confined to acts; but such was the kindly disposition of his nature, the pure charity that appeared in all he said or did, that all who had intercourse with him were treated with a gentleness and consideration, that gave back a feeling of gratitude. He was always ready to converse and impart instruction of that varied kind with which his mind was so richly stored. He did not engage in business, but cultivated a farm, where he gave employment to many persons, who were always amply repaid for their services. He also did much for agriculture, by introducing choice fruits, and improved breeds of cattle into the country. He always felt a strong interest in all that was going on around him, and more especially in whatever concerned his friends. Hence it was, that with his literary pursuits, his active benevolence, and the interest he felt in the happiness of others, he lived to the age of eighty-four without knowing the tedium of a vacant day, and when apparently at leisure he was never more employed.

It is as difficult to do justice to the talents, as to the virtues of such a man as Dr Vaughan.—He had read perhaps more than any man now living, and he read with the care and discrimination of a hard student: he had written much; some of his writings were published fifty years ago; but the greater part are contained in his voluminous correspondence. His conversation was always instructive, and no one could converse with him an hour without learning something which he could retain, and which might be of value to him. If there were errors in his judgment, there were no blemishes in his virtues. The uniform consistency of his character, always doing right from right motives, is the trait of all others for which he was distinguished. The character of such a man is not striking—it must be known and studied before it can be appreciated; but when once understood, it is a model for imitation and worthy of our admiration.—The best evidence of reputation and character is a man's whole life; and where that life is protracted to advanced age, if it changes not in principle, or in practice, it is the strongest proof of its excellence.

MISCELLANEOUS.

SWISS COSTUME AND BEAUTY.

My last letter left me, I believe, in rather a poetic spasm upon the dividing ridge of the Jura and the Alps. It was but a short walk from Soleure to Berne—from Canton to Canton—for the Cantons, States as they are, are not States of such extent as ours. I was in Berne at early evening, though I listened all along, popping my head into many of the strangely built Swiss cottages, and making signs when words would not go. The funny costumes amused me much. In the Soleure Canton, the women wear a cap of black muslin, with outspread wings, that very much resemble the expanded wings of a bat; and even the little girls of ten years old have their head-dress on. At Berne, the fashions are odder still. A hat broad brimmed, of straw, tipping a little over the right shoulder, is the cap of the Bernese belle. You often see her, with her hair braided regularly and then fastened up in some fantastic tracery by a chain of steel to her bosom, under which is a corset of velvet, and over which is a neat linen covering, that gives her a very neat, although somewhat comic appearance. One cannot help remarking how the appearance of the women has changed, as he has come along. In Prussia, and all along the Rhine, after Holland was left, they were as ugly—as necessary, to say the least;—but when you get into Switzerland, you find that they begin to be prettier,—and when you come here, you find them as pretty as you can expect, remembering that they work with the men in the open fields, and not only plough with them in the field, but use the flail in the barn with them also. Is it climate, or what is it, that causes this difference in personal beauty? Is it that a warm sun, while it often adds more charms in the vivacity of conversation, and the sprightliness of wit, often developing the person too, detracts from the beauty of the complexion, and that a colder or moister climate bleaches as it were, or polishes at least,—while at the same time it suffuses the cheek with the betraying blush of a tell-tale heart. My own countrywomen, as they live in the various latitudes, display various kinds of beauty; and while the men of the north differ in fact but little from the men of the south, the women of New England and of the south, almost seem to be a different race;—one with the healthy, lively complexion, and the other with the more enchanting form;—so that when a connoisseur can amalgamate them both into one, he has the representation of his *beau ideal* of female beauty.

Brooks' Letter.

FIRST SIGHT OF VENICE.

All that my fancy imagined of Venice fell far short of the reality. Its buildings of Grecian and Roman architectural splendor, which are mingled with infusions of the Saracenic and Gothic styles, its churches and palaces, apparently floating on the bosom of the ocean, are indescribably striking, when viewed for the first time, tinged with the sparkling colors of the setting sun. Imagine to yourself one of Claude's cities at sunset, with the sun's rays kissing the waves and throwing vistas of palaces into a glowing light and shade, and you may form some distinct idea of my first view of Venice. When the sun sank below the horizon, the blue masses of building rising from the sea, and gradually merging into black, with a galaxy of sparkling stars in the serene sky, forming a striking contrast to the past glories of the day. The midnight hour tolled from all the church clocks, as we reached the canal which leads to the Post-Office. A dead silence reigned throughout the watery windings leading to our destination, save the occasional stir of a passing gondola on the canal. Glimmering lights were distinguishable from the windows of some of the palaces, and from the gondolas, lashed to poles, under their marble terraces. We looked in vain for a lover serenading his mistress; not even the tinkling of a guitar was to be heard on land or sea. Every stranger, during his first perambulations, must be forcibly impressed with many features of a singular and novel description. The streets have a remarkable air of quietude, in consequence of the absence of horses and carriages. No rattling wheels of heavy wagons, no trampling of spirited horses, offers any annoyance to the pedestrian, as he threads his way through the narrow streets. He finds himself constantly moving over bridges; sometimes obliged to step into a gondola to gain some square, church, or street, or for the sake of cutting off angles to save time. Venice presents a number of crowded buildings, erected on no less than seventy-two islets, or raised on piles; and some of these might pass for separate towns, were it not for the connecting bridges or ferries. Most of the palaces, and many of the churches, are built from the water's edge: and one must become a sort of amphibious animal to be enabled to examine the architecture with any satisfaction. A facade or terrace seems frequently floating upon the sea, and it must be viewed from the cushioned gondola. If you wish to see it from other points, a landing will, perhaps, be necessary for a short time. At other times, you may repose for hours in your water carriage, in the enjoyment of that extraordinary variety of architectural beauties and strange combinations, which no other city can boast of. Churches, palaces, and shops, are jumbled together; and, here and there, some trees are planted. Whole streets are going rapidly to decay; and some of the deserted palaces are converted into work-shops on the basement stories, while those above are used by laundresses for drying linen, who are accustomed to hang shirts, petticoats, &c. over balconies, or on the shoulders of marble statues. In the still higher stories, pigeons and swallows are seen flying to and fro, in undisturbed security.—*Thompson's Journeys through Italy, &c.*

European Discoveries in the Moon.—We find the following information in a late Paris paper.

Professor Gruithausen, of Munich, declared publicly, some time since, that he had discovered indisputable proofs that the Moon, like the Earth, is inhabited. All Europe replied by railery to the declarations of the Bavarian astronomer, but his firmness was not shaken by it. The German journals have published the result of Professor Gruithausen's observations, combined with those of his learned fellow laborer, the astronomer Schroeter. Their common conclusions are, 1st. That vegetation on the superfices of the moon extends from the 55th degree of South latitude to the 65th degree of North latitude; 2d. That from the 56th degree of North latitude to the 47th of South latitude, there are found evident traces of the abodes of animated beings; 3d. and finally, that some of the signs of the existence of lunar inhabitants are so apparent, that great roads can be distinguished, traced in different directions, and in particular a colossal edifice, situated nearly under the equator of the planet. The whole presents the appearance of a considerable city, near which may be distinguished a construction exactly similar to what we call a starred redoubt, or a work with horns.

Consequences of Illegible Writing.—In a suit tried at New York lately, in the Circuit Court, before Judge Edwards, instituted by Josiah Barker, of that city, for the recovery of six thousand dollars from one William Millard, on a note endorsed by the latter in the year 1825, the plaintiff was defeated, in consequence of having mistaken the defendant's name for Millan, and by such name having served him with notice of protest.

Cure for Diarrhœa.—As this disease is usually prevalent at this season of the year, a gentleman who has for some time past used the following *recipe* with great success, requests us to publish it. A table spoonful of vinegar, and a teaspoonful of salt, mixed with a gill of warm water. If relief be not afforded in the course of ten or fifteen minutes, a repetition of the dose, he says, has been effectual in every instance he has observed. This is a simple remedy, worthy at least of trial, and can do no harm.—*N. Y. Mercury.*

SCHOOL LIBRARY.

To Instructors of the Primary and High Schools.

THE Author of American Popular Lessons offers to instructors a series of *reading* books, designed for the use of schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instill the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are,

1. Primary Lessons, or First Book; designed to teach the first elements of reading and orthography in a natural and rational method.
2. Introduction to Popular Lessons.
3. American Popular Lessons.
4. Sequel to Popular Lessons.
5. Primary Dictionary.
6. Tales from American History.
7. Poetry for Schools.
8. Grecian History.
9. English History.

The Introduction to Popular Lessons, is especially intended for the younger classes of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

American Popular Lessons is consecutive with the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years, in town and country.

Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any in the collection.

Sequal to Popular Lessons, is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.

Tales from American History, form Nos. 9, 10. 11, of Harpers Boy's and Girl's Library: the several volumes form an entire series, and may be used separately and singly, or in succession. No. 9 embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense they greatly extend the common plan of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric. The writer has in view other works of the same character, which will carry on the object of the books above mentioned.

James Munroe and Co. 134 Washington Street, are agents for the sale of these books. s 26

SCHOOL BOOKS.

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

Sequel to the Primary Spelling Book, by S. T. Worcester 2d edition, published at half the price of the first edition.

RECOMMENDATIONS.

This book differs from the common Spelling-book, in which there is a jumble of words of all kinds collected together without any sort of classification, except what regards the number of syllables in their successive columns. The words are here classed according to grammatical principles, with syllabic divisions, and a notation of vowels and accents, sufficient for a correct pronunciation. Foreign words which we have adopted, and technical words, are not intermixed with those in common use, but follow them, in the latter part of the book. All the words are accompanied by simple definitions. Mr Worcester's plan, thus differing from those books intended for a similar purpose, which we have met with, makes the 'Sequel' a useful addition to the list of school-books.—*American Monthly Review, Cambridge.*

I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

B. Abbott, L. L. D.,
Prin. of Phillips Academy, Ex., N. H.

MOUNT VERNON READER,

Just published by JOHN ALLEN & Co. Corner of Washington and School Streets, Boston, and for sale by the booksellers generally.

From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

Springfield, June 13, 1835.

Dear Sir—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. Calhoun.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 28

THE Publishers of "A Reprint of the Early Vernacular Versions of the New Testament," are anxious to procure a copy either of that of Tyndale, of Coverdale, or of John Rogers (commonly called Thos. Mathew's.) These may easily be distinguished from the Genevan or Bishops' by a date prior to A D 1560, or by certain internal marks, if the title page be lost. Any persons able to furnish a clue to either of such *supposed* Bibles, will confer a favor on the Publishers by communicating it to the Editor of the Register.. o 31

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs, or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

DrEpps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

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Dr Caldwell on Physical Education.

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Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.

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AMERICAN ALMANAC FOR 1836.

THIS day received by JAMES MUNROE & Co. the American Almanac for 1836.

n 21 134 Washington st.

FREEMAN'S SERMONS.

SERMONS and Charges, by the late Rev. James Freeman, D. D.

'Whoever is desirous of reading an American work, where he may discover the wells of pure English undefiled, will do well to peruse with attention the Sermons of James Freeman.'

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YARROW Revisited, and other Poems, by Wm Wordsworth,

—"Poets—dwell on earth
To clothe whate'er the soul admires and loves
With language and with numbers"—Akensid e.

This day published and for sale by *JAMES MUNROE & CO*, Boston Bookstore, 134 Washington st. o 17

FISHER'S Drawing Room Scrap Book for 1836 with Poetical Illustration by L. E. L.

"In literature, as in art, it is deserving of the same popularity which has attended all its elder brethren. To lie upon a fair lady's boudoir-table, it is the very thing. Again we commend this fair book to all our fair friends, and all the admirers of the fair, who look for a fair means of propitiating their fair favors."—*Literary Gazette.*

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THE CHRISTIAN KEEPSAKE for 1836. Edited by Rev. W. Ellis.

"A Portrait of the Princess Victoria, to whom the volume is dedicated, fronts the vignette title page. Next comes Dr Morrison, with his two Chinese translators; a group of portraits possessing the highest kind of interest, and exquisitely engraved. Then good old Wilberforce, to the very life; one of the most successful and characteristic portraits we ever beheld: one is never tired of looking at it, and conversing with it. Then we have portraits of Mr Buxton, Mrs Fry, and Mohammed Ali, a Persian convert. Among the landscapes are views of Antioch, Nazareth, the Cedars of Lebanon, Canton, Scene in South Africa, an Interior of the Holy Sepulchre, and a very beautiful scenic illustration of a passage in the Pilgrim's Progress. The whole collection is of the first order."—*Eclectic Review.*

"We have often said that Annuals of all sorts have had their day; but we must own, that the greatly increased interest that is given to the Christian Keepsake for 1836 has led us to doubt our own infallibility. The recollections of Dr Morrison and of Mr Wilberforce, by those who knew them well, are, like the beautiful portraits by which they are adorned, at once characteristic and happy."—*Cong. Mag.*

For sale by *JAMES MUNROE & Co.* Boston Bookstore. d 19

THE CHRISTIAN FLORIST,

CONTAINING the English and Botanical names of different Plants, illustrated with texts of Scripture, and accompanied with Poetical Extracts from various authors.

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THE LADY'S CLOSET LIBRARY.

THIS day received—The Marys; or the Beauty of Female Holiness. By Robert Phillip, of Maberly Chapel.

"Holy women of old."—St Peter.

"There stood by the cross of Jesus, his mother, and Mary the wife of Cleophas, and Mary Magdala."—St John.

For sale by JAMES MUNROE & Co., 134 Washington street. d 12

POPULAR SCHOOL BOOKS.

RUSSELL, SHATTUCK, & Co. give notice that they have purchased twentyfour of the valuable copy right books hitherto published by Carter, Hendee & Co., and have added them to their own list of popular books. Intending to devote their attention principally to the publication of valuable books for the use of common schools, high schools and academies, they would respectfully call the attention of the public, and especially teachers and school committees, to the following works, now owned and published by them, as particularly deserving of general approbation, and as applicable to the wants of our public schools:

1. Emerson's National Spelling Book.

This Spelling book, prepared by B. D. Emerson, late principal of the Adams Grammar School, Boston, is used exclusively in the Boston and Philadelphia public schools, and has been highly approved in New England, New York, and other parts of the U. States.

2. Emerson's Introduction to the National Spelling Book; for the use of primary schools.

3. Emerson's New National Spelling Book.

This book may properly be called a revised and improved version of the old National Spelling Book, meaning that now in general use. The improvements principally consist in its exhibiting the modern orthography of certain disputed words, the simplifying of the Key to the vowel sounds, and the additional interspersion of progressive reading lessons illustrated by Cuts. In its present popular and improved form, it is believed to be better adapted to the condition of the common schools of our country, than any other spelling book in use.

The publication of the former 'National Spelling Book' will be continued, so that those instructers who prefer that edition may still be supplied.

4. Emerson's First-Class Reader.
5. Emerson's Second-Class Reader.
6. Emerson's Third-Class Reader.
7. Emerson's Progressive Primer.

These works are prepared by the author of the National Spelling Books; works extensively known, and among the most popular in the United States. They have recently been introduced into all the Public Schools in Philadelphia, and are rapidly coming into use in the Southern and Western States.

8. The North American Arithmetic, Part First—containing Elementary Lessons. By Frederick Emerson, late principal of the department of Arithmetic, Boylston School, Boston. This should be used in all grammar schools.

9. The North American Arithmetic, Part Second—containing a complete system of Mental and Written exercises in corresponding chapters. By the same author.

10. The North American Arithmetic, Part Third—containing the higher operations on numbers. By the same author.

Emerson's North American Arithmetic has now probably a more extensive use than any other in the United States. It has recently been adopted in all the Public Schools of Boston, instead of Colburn's First Lessons and Sequel; and is highly recommended by the Professors of Mathematics in a large number of Colleges, and by numerous teachers of academies and common schools; and has also been published in Canada and New Brunswick. A Key to the use of teachers is also published.

11. Blake's Second-Class Reader, for Schools.
12. Blake's New Universal Geography, for schools and academies, on the principles of analysis and comparison, illustrated with thirty two copperplate and stereotype maps, besides numerous engravings, tables and diagrams, bound together.
13. Bailey's First Lessons in Algebra.

By a vote of the school committee of Boston, this book has been introduced into the public schools of the city. It is also rapidly getting into use elsewhere.

14. Key to the above work, for the use of teachers.
15. Bakewell's Philosophy, edited by Ebenezer Bailey, author of the Algebra, and principal of the Young Ladies' High School, Boston.
16. First Lessons in Astronomy, by Samuel Worcester, for the use of schools.
17. Vose's Astronomy, a new edition just published—a popular work.
18. The Child's History of the United States—designed as a first book of history, for schools and families. By Rev C. A. Goodrich.
19. Goodrich's History of the United States, on a plan adapted to the capacity of youth and designed to aid the memory, by a systematic arrangement and interesting associations; 49th edition, improved from new stereotype plates.
20. Emerson's Questions to the above work.
21. Whelpley's Compend of General History, with numerous corrections and improvements. By Rev Joseph Emerson.
22. The Academical Speaker, by E. D. Emerson.
23. Cleaveland's First Lessons in Latin.
24. Giles' First Book in Latin.
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26. Lempriere's Classical Dictionary; for Schools and academies.
27. Child's Own Book of Common Things.
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29. Wanostrocht's French Grammar. improved edition.
30. La Bagatelle, or Easy Lessons in French, for youth.
31. Bossut's French Word and Phrase Book.
32. Hentz's French Reader.
33. Young Man's Guide; 7th edition.
34. American Common Place Book of Poetry—for High Schools.
35. American Common Place Book of Prose—for High Schools.
36. The Juvenile Speaker, for schools.
37. Nichols's Natural Theology, in familiar conversations, for schools.
38. Chronological Tables; for schools.

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